

12357 d 10
NATURE DISPLAY'D,
A NEW WORK.

BY DIFFERENT GENTLEMEN, ON SEVERAL SUBJECTS.

LECTURES ON PHILOSOPHY;

SUCH AS

THE CREATION OF EARTH, ANIMALS, AND VEGETABLES.

LIKEWISE

The Cause and Consequence of RELIGION,

In Letters to an English Nobleman, from Egypt,

By a FREE-MASON PHILOSOPHER.

A Twelve-Month's Tour of Observations
THROUGH AMERICA.

POETRY ON DIFFERENT SUBJECTS.

ALSO POLITICAL HINTS OFFERED TO THE LEGISLATURE
AND FREEHOLDERS OF ENGLAND, &c. &c. &c.

By CHARLES VARLO, Esq.

*Author of the Yorkshire Farmer, New System of Husbandry, Essence of
Agriculture, and Political Schemes.*

“ Deviating from Truth, by thee, O Man,
“ Counteracts Grand Nature's Plan.”

The Third Edition.—Bound and Letter'd, 6s.

LONDON: PRINTED FOR THE EDITOR.

1793.

12



CONTENTS.

	<i>Page.</i>
P REFACE, - - - - -	9
Chap. I. A few Hints offered for the perusal of the Legislature, and Freeholders -	13
Chap. II. Natural Causes produce Natural Effects - - - - -	28
Chap. III. The Authors Opinion on Emigra- tion - - - - -	40
Chap. IV. Shewing the Advantage that would accrue on inclosing Commons, &c. -	64
Chap. V. Upon limiting the Size of Farms	77
Chap. VI. On numbering the people, &c. in England - - - - -	91
Chap. VII. A Twelvemonth's Tour through America - - - - -	95
Chap. VIII. A few Hints humbly offer'd for the Perusal of the Legislature, on a Dog Act - - - - -	139
Chap. IX. A Letter - - - - -	151
Chap. X. A Letter to Lord M. - - - - -	157
Chap. XI. A Lecture on Masonry - - - - -	161
Chap. XII. The Life of Phtharras - - - - -	172
Chap. XIII. A Lecture on the Architect of the Universe - - - - -	178
Chap. XIV. A Letter to Lord M. - - - - -	190
Chap.	

CONTENTS.

Chap. XV. A Lecture on the Creation of the Earth, &c. - - - - -	193
Chap. XVI. Directions for keeping Horfes Dry and Clean, without Litter, as in America - - - - -	207
Chap. XVII. Directions how to make the Stage - - - - -	210
Chap. XVIII. On raising Tobacco - - - - -	212
Chap. XIX. Lecture on Philosophy, on the Motive Power - - - - -	218
Chap. XX. A Lecture - - - - -	233
Chap. XXI. A Lecture - - - - -	236
Chap. XXII. A Lecture - - - - -	245
Chap. XXIII. A Lecture on Religion - - - - -	253
Chap. XXIV. A Lecture - - - - -	273
Chap. XXV. On India Corn or Maize - - - - -	284
Chap. XXVI. A Pickle to prevent Birds from destroying Corn - - - - -	293

POETRY.

Chap. XXVII. Mariana and Edwin - - - - -	295
Chap. XXVIII. Hospital for Lunatics - - - - -	303
Chap. XXIX. A View of the Exchange Coffee House - - - - -	306
Chap. XXX. English Freedom - - - - -	313
Chap. XXXI. Misfortunes of a Fop - - - - -	315
Chap. XXXII. The Fop - - - - -	316
Chap. XXXIII. The Country Clown - - - - -	319

SUBSCRIBERS' NAMES.

MR. Wm. Lamb, Druggist, Manchester
 Mr. James Lomax, Do.
 Mr. Jos. Mills, Do.
 Mr. John Scholes, Do.
 Mr. Robt. Saxton, Do.
 Mr. Wm. Goodall, Do.
 Mr. John Cartwright, Do.
 Mr. Fox, Attorney, Do.
 Mr. A. Wood, Attorney, Do.
 Wm. Beever, Gent. Do.
 Mr. John Carter, Do.
 Henry Farrington, Gent. Do.
 John Whittaker, Esq. Do.
 Wm. Norris, Gent. Do.
 Tho. Whittaker, Gent. Norfolk-street, Do.
 James Dixon, Gent. Do.
 Rich. Williams, Gent. Ardwick
 Mr. Peter Statham, Dyer, Do.
 Mr. Tho. Hoyle, jun. Mayfield
 Mr. John Hoyle, Do.
 Geo. Bew, M. D. Manchester
 Wm. Hall, P. D. G. M. Do.
 Wm. Marriot, Gent. Cannon-street, Do.
 Wm. Houghton, Gent. Mosley-street, Do.
 C. White, Gent. King-street, Do.
 Mr. Nath. Milne, Attorney, Do.
 James Wild, Gent. Do.
 Ab. Clegg, Gent. Do.
 Mr. Wm. Woolley, Do.
 J. Bayley, Gent. Mosley-street, Do.
 Chas. Marriott, Gent. Deans-gate, Do.
 John Parker, Gent. King-street, Do.

SUBSCRIBERS' NAMES.

G. Nabb, Gent. King-street, Manchester
James Pilling, Gent. Do. Do.
Andrew Tomlin, Gent. Do. Do.
Ben. Potter, Gent. Mosley-street, Do.
John Entwistle, Gent. Do.
T. A. Bardfley, M. D. Do.
Mr. Sam. Rawinson, Do.
Rich. Fort, Gent. Do.
Mr. Jos. Harrison, Plasterer, Do.
Sam. Peel, Esq. Do.
John Hardman, Gent. Do.
Mr. John Gilbert, jun. Worsley
Mr. Tho. Smith, jun. Tildesley
Mr. Rich. Smith, Manchester
Mr. Tho. Lithgow, Blossom-street, Do.
Mr. Josiah Hammond, Do.
Sir John Call, Bart. Old Burlington-street, London, two Copies
Mr. Rich. Milnes, Manchester
Rich. Yates, Gent. Piccadilly, Do.
Ed. Tooke, Gent. Do.
Mr. Matth. Green, Do.
Mr. Thomas Hardman, Salford
Mr. Sam. Hall, Attorney, Manchester
Mr. Hen. Winder, Do.
Mr. John Jones, Cannon-street, Do.
Mr. John Barlow, Oldham-street, Do.
Mr. C. Evans, Liquor-merchant, Deansgate, Do.
Mr. Wm. Fell, Do.
Mr. Tho. Beswick, Do.
Mr. Wm. Heaton, Architect, New York-street
Mr. Wm. Knowles, Do.
Mr. Wm. Craven, Do.

SUBSCRIBERS' NAMES.

Mr. R. Taylor, Liquor-merchant, Salford
 Mr. Wm. Nightingale, Carpenters-lane, Man.
 Mr. John Taylor, Do. Do.
 Mr. John Harrison, Balloon-street, Do.
 Mr. Jos. Smith, Palace-street, Do.
 Mr. Geo. Fletcher; Tib-street, Do.
 Mr. John Parke, Carver, Market-street-lane,
 Mr. James Roscow, Birchin-lane, Do.
 Mr. Sam. Bagshaw, Brazier, Deansgate, Do.
 Mr. Tho. Bullock, Iron-monger, Dole-field, Do.
 Mr. John Oates, Dole-field, Do.
 Mr. Giles Johnson, Turner, Do. Do.
 Mr. Mr. Robt. Rider, Queen-street, Do.
 Mr. Tho. Barlow, Ardwick
 Mr. John Law, Back-street, Salford
 Mr. Tho. Overton, Piccadilly, Manchester
 James Grimshaw, Gent. High-street, Do.
 Mr. Moore Walter, Market-street-lane, Do.
 Mr. Sam. Bailey, Do. Do.
 Mr. Geo. Dylon, Do. Do.
 Mr. John Wright, Do. Do.
 Mr. John Barns, Fountain-street, Do.
 Mr. Lewis Bairstone, Bloom-street, Do.
 Mr. Tho. Brookes, Old Mill-gate, Do.
 Mr. John Taylor, Strangeways, Do.
 Mr. Tho. Blomeley, Salford
 John Ashworth, Gent. Oldfield
 Mr. Tho. Dunn, Cramford-court, Manchester
 Mr. John Carrington, Manchester
 Mr. John Phethean, Attorney, Do.
 Mr. James Haworth, Salford
 Mr. Edw. Whitelegg, Cock-gates, Do.
 Mr. Wm. Shore, Lever-street, Do.

SUBSCRIBERS' NAMES.

Mr. James Ingham, Bury-street, Salford
Mr. John Watson, Druggist, Hanging-ditch
Mr. Wm. Entwistle, Hanging-ditch, Do.
Mr. Dan. Wyer, New-market, Do.
Mr. Moses Frey, Stable-street, Do.
Mr. Jepson, Woollen-drapeer, Market-street-lane
Mr. Evans, Bank-top, Do.
Alex. Watson, Gent. Do.
Mr. Sam. Parsonage, Port-street, Do.
Mr. John Thomas, Exchange-street, Do.
Mr. Wm. Sigley, Plasterer, Ayton-street, Do.
Tho. Carill Worsley, Esq. Platt
Rev. James Bayley, Weirington
James Broome, Gent. Didsbury
Mr. Dan. Hulme, Do.
Sam. Mansland, Gent. Longfight
Josiah R. Saunders, Gent. Do.
John Dickenson, Gent. Birch
Wm. Brown, Gent. Didsbury
Mr. John Forsett, Bornige
Mr. Isaac Lees, Levenshulme
Cha. Horsfall, Gent. Didsbury
Mr. Joel Bretland, Barn-street, Manchester
Dr. Dixon
Mr. Ralph Barber, Portland-street, Do.
Mr. Tho. Bradshaw, Newton
Mr. Tho. Appleby, Do.
Mr. Robt. Andrew, Church-street, Manchester
John Hulton, Esq. Blackley
Sam. Clowes, Esq. Broughton
Tho. Tipping, Esq. Manchester

SUBSCRIBERS' NAMES.

Mr. Richard Dinham, Heaton-House
 Thomas Scholes, Gent. Prestwich
 John Grundy, Gent. Bury
 George Holt, Gent. Ditto.
 Rob. Peel, Esq. Ditto.
 Wm. Yates, Esq. Ditto.
 C. Norris, Gent. Ditto.
 Edward Yates, Esq. Ditto.
 Rev. Mr. Unsworth, Ditto.
 E. Cunliffe, Esq. Surgeon, Ditto.
 H. Allien, Esq. Surgeon, Ditto.
 Mr. Rob. Kay, Brookshaw
 John Grundy, Gent. Limefield
 Mr. Richard Kay, Bass-Lane
 John Yates, Esq. Holcome
 Henry Warren, Esq. Bury
 Mr. John Lonsdale, Haslingden
 Mr. James Hargreave, Holding-Mill
 John Hoyle, Gent. Haslingden
 Hen. Gearvaiss, Surgeon, Ditto
 Tho. Sale, Gent. Surgeon, Ditto
 Mr. Richard Teasdale, Ditto
 Mr. Hen. Wiikinson, Ditto
 Mr. John Holgate, Burnley
 Tho. Gremshaw, Gent. Surgeon, Ditto
 Mr. Wm. Roberts, Ditto
 O. Ormend, Gent. Ditto
 Mr. Rob. Hargreaves, Higham
 Charles Townley, Esq. Townley
 Peregrine Townley, Esq. Ditto
 Wm. Crooke, Gent. Burnley
 Mr. Rob. Blackburn, Ditto

SUBSCRIBERS' NAMES.

Tho. Airy, Gent. Burnley
Mr. James Crosley, Ditto
Mr. Edward Arnett, Ditto
Mr. Wm. Beanland, Ditto
Hen. Aspinall, Esq. Ditto
John Shaw, Gent. Ditto
J. Hargreave, Esq. Tulledge, Ditto
Mr. Joshua Hitchen, Ditto
Wm. Frilden, Esq. Blackburn
John Frilden, Esq. Ditto
Richard Cardwell, Esq. Ditto
Richard Ashburner, Esq. Ditto
Bertie Markland, Esq. Ditto
James Dela Pryme, Esq. Ditto
Tho. Butler, Gent. Ditto
Mr. James Tiplady, Ditto
Edward Chippendale, Gent. Ditto
Rev. Mr. James Mc Quhae, Ditto
Mr. Charles Waugh, Ditto
Mr. Wm. Stackhouse, Ditto
Mr. John Artley, Ditto
Mr. John Fisher, Gent. Ditto
Mess. B. and T. Bulcock, Ditto
R. Latus, Gent. Ditto
W. Carr, Gent. Ditto
P. Ellingthorp, Gent. Ditto

PREFACE.

OUR great Creator, for good and wise purposes, has diversified human nature with as many degrees of understanding, as there are external shapes in the body, and linked us so together, that we cannot live without the assistance of each other.

The political government is as much dependent upon the mechanical artist or day-labourer, for a subsistence, as the latter are

B

to

to them, for any judgmatical laws they may enact, for regulating the multitude of individuals under their care.

The political system may be compared to the movement of a watch, the legislative power the main spring; should they enact such laws as are oppressive; or, on the other hand, omit those that would be useful to community; if enacted it would cause such a contrast in nature, as would disorder the whole system.

Though, I doubt not but the political abilities of our legislature are adequate to that of any other body of men in the known world; yet experimental knowledge, acquired by industry and attention to business, is very often wanted to plan useful laws.

It matters not from what fountain useful
knowledge

knowledge arise, whether from a yeoman, churchman, or a court politician; they ought for conscience sake, to be taken notice of, encouraged and enacted according to their merit, as much as if they rose from the first minister of state; and as I think it a duty incumbent upon every individual, to communicate to the public, any useful thoughts that may arise, I flatter myself, I stand excused for drawing up and publishing the following schemes; and though they may not all meet with a general approbation, yet I trust, they will be approved of by the unprejudiced sensible part of mankind.

A hint to the wise is sufficient; therefore it is enough to say, that the following schemes are only meant as outlines, or hints to be improved upon. It would swell this work beyond the bounds intended, was I to enlarge

upon the merits of every scheme, or lay down every necessary clause, binding to an enacted law; this I leave to the correcting pens of those who are judges in such matters, and doubt not but they will improve upon the hints, and clothe them out to the best advantage; it will also be a meritorious act, and reflect honour upon every voice and pen that assists in bringing them to maturity for the public utility; and likewise merit the thanks of the author, who has spared no pains in giving them birth, though he expects no other advantage therefrom, than what may flow to every individual, by wholesome and constitutional laws enacted.



NATURE

NATURE DISPLAY'D.

CHAP. I.

*A few Hints offered for the Perusal of the
Legislature, and Free-holders in general.*

GENTLEMEN,

THE schemes in the following sheets are
humbly offered for your perusal, as the
first principles of their efficacy, if put in ex-
ecution; the legislature is the executive body
to enact laws, but you, as free-holders, are
the electors of that body; therefore, should
your choice fall upon unworthy men, defi-
cient in abilities, and, in other respects, un-
fit for the important feat they are to fill,
the fault is your's, as you must run into such
errors with your eyes open; because, every
gentleman,

gentleman, qualified to sit in the House of Commons, ought to be a man of eminence, whom the eyes of the world are upon; common fame generally points out his worth and abilities; therefore, such a-one cannot, or at least ought not, to be a stranger to his neighbouring free-holders, whom he is to represent; and if you chuse a stranger, who acts not up to your wish and expectations, you are inexcusable.

It is natural for masters or employers, through all stages in life, to be well acquainted with the talents or abilities of those whom they employ, whether they are qualified or not for the trust and confidence reposed in them.

Then certainly you, as free-holders, who have the chusing of the legislature, a power superior to all others, ought to be very circumspect whom you admit into that high office,

office, as the happiness or misery of such a multitude of people depends upon the laws they are to enact, therefore, their abilities, experience, and past conduct, ought to be strictly enquired into.

Pardon me if I point out, what, perhaps might please you, should such fall to your lot. He that is trusted with the affairs of the nation, ought to be every thing that is great and good; he should have an honest heart, sound judgment, a noble spirit, and be a lover of his king and country, neither should he be a stranger to his own country, as is too often the case with gentlemen who travel abroad; who, being asked about the constitution or commerce thereof, can scarcely give a rational answer.

If a gentleman has his country's good at heart, and would wish to serve it from laudable and generous principles, he should
travel

travel through it, at least three or four years, and be very particular in his remarks and observations, in order to gain experience to enable him to plan constitutional laws.

Add to this, he should have the patience of Job, to hear all debates; the wisdom of Solomon, to judge of them; the resolution of St. Paul, to plead in their behalf; and dare to be honest, in the worst of times, to his king and country.

Let me, therefore, advise the constituents to consider well the abilities of those who represent them; not to be led away or biassed in their opinions, by pomp, show, bribery, or fine words. It is mean, and below the noble spirit of man to be led by the nose like a bear.

Scorn to take a bribe; let all the world see,

fee, that you, as free men, are endued with a more generous and open soul, than to sell your freedom, and debase your understanding, even for a dinner or a treat: be not like Esau, who sold his birth-right for a mess of pottage.

What man of spirit or generosity would lay under an obligation to a gentleman for a paltry treat? and he that takes a bribe, is a villain to his country.

There are few men who are qualified to give a vote at an election, who are not also able to treat themselves; and consider, that a thing of the sort is scarce felt when it is divided among a great many; but being added, and paid for by one, is too heavy a burden for him to bear, though a gentleman.

Let it be also understood by every one,

C

that

that he who buys a man will sell him; nay, he has a right so to do; for what he buys, is his own, both by law and equity.

○ If you GIVE him your vote and interest, you then lay HIM under an obligation; he would then serve you from a fellow feeling; it would be the greatest of sins, that of ingratitude, to deceive you; he would make your interest his own, and give his voice to enact every useful law for your interest.

○ But how, in the name of wonder, can you expect it from a gentleman, who has spent, perhaps, from one, to twenty thousand pounds, for a seat; the immense expense and trouble he is at, thwarts and fours his temper; and, perhaps, out of revenge, and even contrary to his own judgment, he will give a casting voice against
what

what might be of public use if enacted: I have known things of the sort.

In short, a man who has spent a great part of his fortune to gain a seat, will take long strides to retrieve it; and, in his own mind, stands self-excused, for any unconstitutional steps he may take for so doing.

Self-interest is a prevailing argument, and may often whisper things to quiet a man's conscience, which he thinks himself not accountable for to the world.

There are two sorts of men, who, though not proper for a seat in the house, yet generally strive to get in it; one for self-interest, and the other for ostentatious pride.

The former spends, or rather wears his money well; for, by procuring a seat, he, at the same time, has an eye upon some ad-

vantageous place; therefore all his pretended zeal is self-interest.

The latter bustles and sticks hard for a feat, and talks of what great feats he can perform, if you chuse him your representative; perhaps all his pretended zeal is pride; it has become a great thing to be a parliament man, and he will be that great man, cost what it will; he will not be outdone by any one; he has money enough, and sure that is sufficient to make any man great, let his other accomplishments be what they will.

But do you think so, my experienced readers? no, certainly: you know better; you are sensible that greatness originates from true manly wisdom; and this is acquired only by dint of industry, and close application to business and study.

Though

Though a man with a large fortune may be born with natural mother wit, yet it takes a great deal to make him what we may call, a clever, sensible, great man.

His large estate, in some degree, is a bar to those acquirements, as he rests secure in his independent fortune.

What little time there is to spare, in his youth, from the gay pleasures of a crouded world, is little enough for the first rudiments of education; when he arrives at manhood, he is immediately sent abroad to finish it, by travels into foreign countries, in which he seldom learns any thing that is of real service to himself, as a parliament man; though, at his return, he is immediately ushered into the house, without his constituents having any real knowledge of his experimental abilities; indeed, experience

ence he can not have, particularly of his own country, where it is most wanted.

I have no party views, but wish well to all men; and though such, as above, may be very worthy, so far as their knowledge leads, yet the odds are greatly against them; for, suppose a man's natural parts be as great as his fortune, reason tells us, that it is experience which begets wisdom, and that is not acquired without great industry, and application to business: the more troubles and hardships a man wades through in the journey of life, the more valuable is his experience.

It is the sharp thorn of necessity that spurs on the mind, and puts ingenuity to the rack; and, as it were, forces out those seeds of invention, which might lie hid in one, who glides smoothly and securely through an uninterrupted course of life,
which

which is the effect of an independent fortune.

It requires little ingenuity for a gentleman to spend a fortune; any fool can do that; but he is a clever fellow that can make one, out of little or nothing to begin with.

The man who is proper to be at the head of affairs in a mercantile country, is he, who, by the dint of ingenuity and industry, has made his own fortune; who has ransacked every corner of the kingdom for materials to build it upon; and whose business has thrown him into different companies, where various conversations may be heard, which open the ideas, and ripen the understanding.

Man, in his natural state, is a very unpolished, rude, uncouth creature; the soul is implanted in him for noble and wise ends; but

but it is confined from spreading, sprouting, or growing up to maturity, as the seed in dry barren land, and makes little progress to improvement, 'till cultivated by art.

Necessity begets industry; industry ingenuity; and ingenuity begets experience and wealth; but, as before observed, a man born with a fortune, is, in some degree, exempted from these valuables; as he has the chief spring to action, namely money, provided to his hands.

At the first institution of parliaments, the members were paid a certain sum, or modus per day, by the boroughs or counties they represented, for doing their constituents business. Pickering, in Yorkshire, was formerly a borough town, and sent two members to parliament, but lost their charter, because they could not afford to pay them each a noble per day; a sum allowed
by

by charter, as a consideration for the members transacting their business.

This shews a strange alteration between times in the purity of the primitive age, and those in which we now live.

In the former, members were paid for doing the public's business, which had some meaning in it; but now they pay severely for being admitted servants to the public, which would puzzle a conjurer to know the meaning of.

It astonishes me greatly, to think how it is possible for such a body as that of the legislature to overlook so many useful laws, as might be enacted for public utility; that some one or other of them should not find them out, or should stumble over every thing that is valuable: but it verifies the

D

old

old saying,—what is every one's business, is no one's.

I hope every one who reads the schemes contained in the following sheets, will give all the assistance; in their power, towards procuring all, or so many of them enacted, as reason points out to be useful; and I flatter myself, they will be really so, more particularly, as I am strengthened in my opinion my worthy gentlemen of consequence and precision, who have read them in manuscript, and much approved of them; and therefore advised me to print them, for public perusal, that every one might lend their voice, where reason pointed the way.

It is not to be expected that the following schemes, in their present dress, stand correct, or are a true plan of what they should be, were they enacted into laws; no, they are only meant as hints or out-lines,

to

to put the legislature in mind, that, if they think them worth their notice, they may make such alterations or deductions, as, in their wiser judgement they may think proper.

It is the height of my ambition that they take notice of my hints, and pick and cull the gold from the dross: for, suppose a few, out of many individuals, to be bettered by them, it will be a matter of high payment and gratification to one who has spared no pains or expence to be useful to the public.



C H A P. II.

Natural Causes produce Natural Effects.

THE high price that provisions are risen to, is become the general complaint of the populace; many seem to be discontented and murmur both against the state and providence.

But would they consider the natural cause thereof, instead of this discontentment that seems to appear among them, they would thank providence for the happy effects of what they call dearness of provisions; to an unthinking reader, this may seem a paradox, and, were I to stop here, he might suspect me very weak indeed, in my

my intellects; but every one has his own ideas of things; and mine are, that provisions are not dear, but that it is money that is cheap; that in fact provisions are as plentiful now as they ever were; nay, more so, even than they were a thousand years ago, when wheat was one penny a peck, or beef one farthing a pound; this must appear clear to any one that considers the nature of things, as natural causes produce natural effects.

Did I say that we might thank providence for the rise of provisions? certainly; so we may; if we desire the commerce of the kingdom to flourish, we desire what are called, and what really are, bodily riches, such as gold, silver, diamonds, or rich stones, lace, or fine cloaths, to adorn the external parts of the body.

Some indeed, may call this pride, and think

think such gaudy baubles not worth contending for, or taking any pains about; but I am quite of another way of thinking; I believe them to be very useful, and also pride to be the most noble, valuable passion that belongs to the human species.

It is true, gold, and all such glittering articles are (as nourishment to the body) of no use; therefore, were we no better than hogs, they would be thrown away upon us; but those that dispise them most, and decorate the body least, are the smallest degree from the brute creation; every thing we search after, more than bodily nourishment, are the evident marks which prove man to be a rational being, and the most noble of all creatures: man's pursuit after such gaieties as these, shews that he has more lofty calls or ideas than mere instinct of nature, which prompts the brute creation to satisfy hunger, or multiply his species,
but

but no farther. The busy mind very often searches after things she knows not of, till an idea opens, and then a treasure appears, which unfolds the understanding, and leads us on, step by step, to search after wisdom, by contemplating the wonderful cause thereof; these open ideas are delights to a philosophical head, that an uncultivated one is a stranger to.

It is such aspiring faculties as these that distinguish man from the brute creation; idea, opens after idea, till they fill the head with fancies which prompts men to search after riches, in order to decorate the body. This may be called pride; so let it be; the name signifies nothing, but the passion is noble; and, were I a clergyman, I should preach as much for it, as many do against it. It is this noble passion which employs, and gives bread, life, and vigour, to many denominations

denominations of people; it unites kingdom to kingdom, people to people, and brings all the world acquainted by traffic; it conveys the necessaries of life from country to country, where wanted, and brings home wealth.

It is the main-spring to learning, and every thing that is great, good, and noble, and makes a man ashamed of doing an ill thing; if he has children, he is to instruct them in learning and morality; he enlarges their minds step by step, 'till they arrive at manhood; he then sends them abroad to search after riches, in climates unknown here; they still gain knowledge, by seeing more wonders of their creator.

They exchange articles, made by our ingenuity, for bullion, diamonds, and other precious stones, with people void of pride, consequently of ingenuity too.

The

The extent of their knowledge is to gather them out of the bowels of the earth, after which they are brought home in abundance, filling the kingdom with bullion, which being coined into money, makes it plentiful; therefore gives the ballance of power in it's favour, by means of our own produce.

These are natural consequences, which unthinking men call dearth of provisions, infomuch as almost to fear a famine, when in fact, it is no other than plenty and cheapness of money, that makes the alteration between the times now, and those a thousand years past; in which, a pound of beef, was a farthing; a peck of wheat, a penny, and a man's day labour a penny also; therefore, it was equal, whether a labourer took a penny, or a peck of wheat, for his day's work; and now it is near equal, whether he take eighteen-pence, or a peck of wheat for

his day's work. Every other article bears the same proportion. There has been the same gradual rise in provisions, as there has been a fall in the interest of money; as one goes up, the other comes down; but within the last century, the progress has been quicker, chiefly owing to our success in the late wars.

About forty years ago, I sold wheat for three shillings and six-pence a bushel, and, at the same time, paid no more than eight pounds a year for my head farmer's servant; since that I sold wheat at seven shillings a bushel, and gave my head man fourteen pounds a year. In the same neighbourhood land could have been bought, not long ago, that would pay double the interest for money it will now.

In short, for all the aforesaid reasons, it may be no more wonder a thousand years hence

hence, for wheat to be a guinea a peck, and other things in proportion, than it is now at the price it bears; and what still makes it more reasonable to think so, is, that money, being a durable article, wastes little; therefore, all the bullion that is found and brought home, is still adding to the bulk; whereas, provisions are perishable.

I am not without a fellow feeling for the poor; but I am clear, that they never lived better than they do in these days; the poor may be said to be truly so in every period of time; and the all-wise Being saw it necessary it should be so, or he could as easily have given all men aspiring talents alike, as he made them.

Trade, like man, and man like the wheels of a watch, are all depending upon each other; they go round in a regular system; and, were it possible for an equal

share to be given to each man this day, there would be the same disproportion in a short space of time; the disposition of the mind varies as much as the face. Some will debase the frame, both of body and mind, with intoxicating liquors, and wallow in their dirt and rags, little better than hogs in the mire.

Others, though they have not that passion for drink, are given to sloth and idleness; and, for want of that noblest of all passions, namely, pride, will sit contented in rags and dirt, and live like the brute creation, upon what nature or chance hath provided for them, without stirring to look for more 'till necessity drives them; then, indeed, they are obliged to work for those who are endued with a more rational active, and aspiring spirit.

Thus the former mean, low dispositions
are

are punished for their indiscretion, and made subservient and useful to those who aspire nearest to their creator.

The latter sort are rewarded with a double pleasure, because they have it in their power to relieve and be useful to their fellow-creatures, and, at the same time, to enrich themselves by their labour.

A contemplative mind will immediately, by these hints, see the necessity there is for men to be endued with different degrees of understanding, or turns of temper, in order to govern and keep up a regular system, both in their own and the brute creation.

Trade by nature is a leveller; it formerly was carried on by barter, or exchanging one commodity for another; money was then

then little known, but as men's understanding grew riper, by diving more and more into the works of nature, ingenuity found out a different and easier method of dealing or carrying on trade, and extending it to a greater distance also, which was, by coining of money, and making a few ounces of metal an equivalent for corn or any other heavy, bulky articles.

As gold and silver were then scarce, and little known, the first expedient fell upon stamping lead, and making it pass current, as money; after this, a very bad sort of brass or copper; from that, they got to an indifferent sort of silver; and, from silver to gold, always aspiring to the scarcest and most difficult metal to come at, which made it the harder to counterfeit.

As enterprising geniuses have improved learning and navigation, mercantile adventurers have sprung up innumerable, who have

have ranfacked deserts, found out islands or new countries, and brought home plenty of the dazzling ore and other gaieties, which has given money the ballance of power over provisions, the produce of our own soil.

This is the real ground work of the matter, and not any real scarceness of provisions; I am confident, that, by the ingenuity of man, in improving and tilling the earth, it is made to produce, at least, one-fourth more than it did formerly.

I may be answered, (perhaps for want of better argument) that more is destroyed by the luxury of the present times; but this I much question; for, though I acknowledge the world much more refined in living, yet I do not think that the same number of people destroy a greater quantity of provisions; for if the victuals be richer in quality, a smaller bulk will answer the end; as
it

it is the quality, and not the quantity, that satisfies nature: but, as I have expatiated upon this subject in my New System of Husbandry, I shall drop it here, and only just observe, that it is very immaterial, whether we eat the flour, and the hogs the bran, or the hogs the flour, and we the bran; for, which ever eats the bran, must take in a greater bulk to satisfy nature; and should the hogs eat the finest meat, it would encrease their bulk in proportion; and, as we eat the hogs, it nearly comes to the same thing at last, if nothing be lost or thrown away; and, I believe, this is seldom the case; for, however gay and extravagant a man may be in his living, yet he loves to keep careful servants; neither is it a family that keeps the genteelest house, that spends the most victuals in it; I know, from experience, that there are many hoggish country farmers, who live in a dirty, slovenly manner, that destroy more victuals in their
house

house, than many who cut a figure in a much genteeler manner.

Others will tell you, perhaps, that the rise of provisions may be owing to the cause of keeping so many horses, on account of post-chaifes; but this too is only imaginary, as, I believe, the increase of post-chaifes have not encreased the number of horses; neither are there so many wanted, as more people can be conveyed from place to place, in a post-chaife, with two horses, than on horseback as formerly; and, by change of horses, with much more expedition; therefore, it is plain, that trade is carried on with a much less number of horses than before post-chaifes came into fashion.

In short, if we take a thorough view of the circulating system, and minutely consider the whole, we shall find no great matter of useless animals kept in the kingdom,

to destroy provisions, except dogs, and these are provided against, should my scheme with respect to them take place.

As to horses, though, in themselves, not food for mankind, yet they are a useful animal to till the ground, and raise food for them; and as for oxen, cows, sheep, hogs, poultry, &c. &c. they are raised and fed for provisions; consequently, no charge of extravagance can lie against them.

If we sum up the whole of what has been said, it must appear to every rational reader, that it is not provisions that are dear, but the richness of individuals, and plenty of money, that makes the alteration in the times.

Since this is the case, every rational reader must acknowledge, that the plausible plan will be to augment cultivation, in order

der to encrease the raising provisions, so that we may have plenty within ourselves; in such case we cannot be hurt, let the price be what it will; the nature of trade will do all the rest; it will make the individuals rich, and as capable of paying two shillings for a peck of wheat, and two shillings for a man's day's labour, as it was formerly to pay two pence for each; since gold is nearly as plenty now as brass or copper was then.

The improvement in agriculture is grown to so great a pitch, that most of the lands in England, which are private property, are improved almost to the height they are capable of; and the next step should be to enlarge the domane and add plenty of land to the industry and ingenuity of the husbandman, which would certainly have the desired effect, were the legislature to make one general act for inclosing all the commons and waste lands in England, Wales,

and Scotland; and this, without a doubt, would also be a means of keeping the people from emigration, as it would afford more farms, more labour, and room for improvement; the reason of which I shall give in the next chapter.

Some alledge too, that the height of provisions are owing to the landlords raising the rent of lands; this is also erroneous, as the lands are not raised, even near to the proportion of every other article: indeed, it is my opinion, that there is near one half of the kingdom that has not been raised at all within these twenty years; as I know a great many gentlemen of considerable estates, who continue their farms at the old rents, though the tenants have not leases; besides many others that are in lease.

However, I do not see such tenants much richer than their neighbours; nay, in fact they

they are poorer; I have a right to know this, perhaps, better than any one in the kingdom.

This may seem presumption in me, perhaps; however, my reasons are well grounded, having experimental knowledge thereof; for, before I published the New System of Husbandry, either curiosity, pleasure, or interest, or, perhaps, a mixture of all, induced me to take a view of every corner of his Majesty's dominions, in England, Ireland, and Scotland; scarce a village has escaped a visit, either by myself or my riders, of which I always kept the most intelligent-sensible men I could meet with, to mix into all companies, and make their remarks or observations; and, it appears from every journal, and conversation with such indulged tenants, that the lenity they met with in having their land so cheap, was a hindrance to improvement.

Their

Their answers, in general, are, that it is such as I, who made books that opened their landlords eyes, made them farmers, know the value of crops, and made them raise their rents; that, in short, they would not be book farmers, or improve their land, for if they did, they would have their rents raised like farmer Such-a-one, whose landlord had raised him; that it was only for gentlemen farmers to try projects, in sowing turnips, clover, sansfoine, &c. (if in a neighbourhood where such things were not known) that they could scarce pay their rent as it was; therefore, if they improved their land it would be raised upon them; consequently, they must be broke. Such weak arguments, or contradictions in nature I have heard from many farmers; and, I doubt not, but other authors, who have wrote upon husbandry, have met with the like replies.

I know

I know a gentleman, in Yorkshire, of a large estate, who is called a good landlord because he does not raise the rents of his tenants. I know many of his tenants well, and do affirm, that they are the poorest set of farmers of any in the neighbourhood wherein they live; though they have their land almost for nothing, yet they can scarce live.

Though they have no leases, they are scarcely ever turned out; but the son succeeds the father from generation to generation; and yet I have heard some of them so ungenerous and mean, as to answer, when I have asked them, why they did not improve their land better, &c. That they durst not, for fear of having their rents raised, or being turned out, as neighbour Such-a-one was; for though their present landlord was a good one, who knew what his successor might be, since they had no lease

lease, or any security, but at the will of the landlord? By the bye, I believe the last part of the argument is the main bar that keeps the farmers from being rich, and the land from being improved; as I verily believe, did the landlord double the rents, provided he gave leases, he and his tenants would be much better off, as the rent of land is a mere trifle, in comparison to the management of it.



CHAP.

C H A P. III.

The Author's Opinion on Emigration.

MANY of my brother scribblers complain, that emigration proceeds from the landlords raising rents; but I am far from thinking that to be the case; I rather imagine it proceeds from the richness of individuals; abundance of trade; pride; learning; industry of the brain; ingenuity, and curiosity; which is so prevalent among all ranks of people, in the times we now live.

Learning first opened the door to riches, which excited the passion of pride; and this, having settled itself in the soul, stimu-

G

lates

lates the mind to find out every possible method to feed that noble passion; I call it so, because it is a ray to our *locked-up* ideas; open one only, and many more will shew themselves.

We imagine that great riches are to be got abroad; and curiosity is not wanting to prompt us on to the acquisition.

However, this is not to be considered as a misfortune, but quite the reverse; as pride, with all its attendants, is a most valuable ingredient to unfold the ideas, and teach men wisdom; the more a man has, the nearer he arrives to divinity.

Emigration may be compared to a flock of sheep: if one leaps over the fence, and gives notice that he likes the pasture, the rest immediately follow. Through the channel of the news-papers, we are told of the great
treasures

treasures that are to be got abroad ; this sets the people's heads a gadding, so that they who have the least curiosity in them, cannot rest 'till they go to try their fortunes, as they call it.

This is the fuel that feeds the flame of emigration ; which is confirmed both by the light of reason and experience.

Indeed, at the first beginning of emigration, I believe many husbandmen were almost forced to go, because farms were so scarce (not dear) in England, that they could not be met with at any price ; and, I do not doubt, but were a hundred thousand farmers to emigrate, there would still be families enough for all the farms in England, if no step be taken to lower the size of them, or inclose commons, as before observed.

The high price, which the products of
G 2 the

the earth have of late years been raised to, has made the farmers the richest body of people in England; and, as their calling is healthful, I may also add, that they are the most fruitful. I have been very minute in my remarks, when upon my travels, and I am pretty clear, that, at least, three-fourths of all the farmers in the kingdom could each stock two farms, as large as what they at present occupy; and also, that the said three-fourths, (if joined together by marriage) could manage the said farms, could they be met with; so that if we consider the case as it really stands, we should not wonder at emigration; for God's sake let us not deviate from reason, or lay the blame where it is not blame worthy.

Every farmer, now-a-days, brings up his children scholars, and the news-paper creeps into most families; so that they are as well acquainted

acquainted (by theory) with what is going on abroad as the first minister of state.

It was thought a wonder formerly for a man to travel from Scotland to London; but now it is thought nothing of; a voyage to the West-Indies is now performed with as little ceremony or concern, as one would be to Ireland a century ago.

The inlets of nature being opened, the ideas are clear; things appear plausible at first sight, which to a locked-up uncultivated mind, is thought impossible to attain.

The last century has met with great success in improving natural talents.

MAN, by nature, has an aspiring soul; open but the first leaf in the book of nature, and the ideas will, for the future, unfold themselves.

Various

Various thoughts arise in different heads: as our occupations differ in life, the inlets of nature being opened, the ideas are clear; things appear plausible at first sight.

Almost every neighbourhood affords some men of curiosity and enterprising genius, who go abroad and make their fortunes, and return with splendor; the riches they bring, are the corroborating circumstances that give credit to the many surprising tales they tell; and as men, I say, are by nature aspiring, they are sufficient to rouse them towards emigration, if they have any curiosity in them.

Then, how can we wonder at emigration, when we consider, that man is only obeying the dictates of nature: is it not natural for him to search after wisdom? certainly; he must, if he be endowed with the spirit of God.

This

This, to a rational meditating soul, is a sort of a spiritual food, on which it feeds; which, on contemplation, gives it a relish for higher treasures, which it can never attain to in this world.

The road to acquire wisdom, and arrive as near as possible to perfection, lies through the valley of learning, and travels; the former opens the ideas, and through the latter we suck in wisdom by experience, merchandize is acquired by both, from which proceeds riches that tickle the fancy of pride, and stir her up to search after gaities to decorate the body; which is mostly brought from distant countries, the search whereof has opened the door to emigration.

Every kingdom has its time for flourishing; Jerusalem; Rome; and Troy, had each their day, and flourished above all others in their time; but when improvement had
got

got to the height in these countries, and the inhabitants were innumerable, each inflamed the other with aspiring thoughts, to search after countries yet unknown; being found, they emigrated to them. England had her share among the rest; she got some of the inhabitants of Troy, and has been growing up to maturity ever since the destruction of that city. As her inhabitants multiplied, their ideas opened, ingenuity ripened; and aspiring thoughts of pride spurred them on to search after treasures, to please the fancy, in adorning the body, &c. Improvements in navigation opened a field of treasures in the mines of Peru and Mexico; as also discoveries opened upon us in America; and as we grow rich and populous, we likewise grow proud and ambitious, by aspiring to people the continent, and add to our dominions. Thus the foundation was laid for emigration, from England to America, which is as natural a consequence

quence as it was for other rich populous countries to emigrate to her. Every state flourishes but for a time. The smaller an island is, the sooner it comes to maturity, but as we have had the presumption, and likewise success, to people so great a part of the continent, in so short a time, I am firmly of opinion, that the seat of the empire will in time be there; and should such a thing happen, that the King of England was to settle, and take the parliament to America, and fix the lieutenancy in England, the protestant interest would then be truly the greatest in the known world; our King might then bid defiance to all others in the universe from disturbing his peace; and, according to the appearance of things, when we consider the ripeness of the age, the richness of individuals, the number of the people, and the spirit of emigration, such a pe-

riod cannot be far off. Were the fulness of time come, which indeed cannot be 'till the continent is well peopled, perhaps it might be the happiest day the protestant interest ever saw.

My readers may think this a wild random thought, and a thing not likely to happen; however that may be, I am of an opinion, such a scheme would be the most sure and eligible one that could be fixed upon, to enlarge and secure the protestant interest, as also the present royal line, from all pretenders whatever.

Would it not be much safer to fix the throne there, than to let the Americans form a republic of their own? I apprehend a scheme could easily be brought about, to unite them to the mother country, and tie such a knot of friendship, as would defy all invaders or pretenders.

H

There

There has often been a talk of building a palace for the King, in London, which indeed is wanted; but the treasury being poor, and so much in debt, and taxes already so high, money cannot be spared for that purpose. Now, suppose a proclamation was issued out in America for building a palace in Philadelphia for the King to live in, which he need not do, except he chose it, and when he pleased: but instead of going himself, suppose he was to send his second son to reside there as high regent, to transact all business, and sign all acts that might pass relating to the continent. A thing of this sort is absolutely necessary, to give the people a lively satisfaction, and to be a guard over them, and keep them in subjection.

I am clear, from the nature of things, that this would please much, make them submit to every constitutional act that

might be brought on the carpet between them and the mother country; it would conciliate their affections, and bring them back to obedience; it would make them join force to force, and bid defiance to all pretenders or invaders; it would remove every suspicion of jealousy relating to governors; and put an end to that inflaming, unstable, and discontented spirit of opposition, which always prevails between the people and a second-hand governor.

Was a proclamation issued to build a palace for the above purpose, and permit the Americans to raise money for it in their own way, I make no doubt but that they would; with great chearfulness, quickly raise a fund sufficient to build one of the most magnificent houses in the universe.

If we consider both sides of the question, we may see the many good effects such a scheme

scheme would be attended with; but not one bad or doubtful one; except, that a doubt may arise from the heir apparent to the crown's living there: it might enure him to the climate; and unite him to the people; infomuch, that when he became King, he might rather chuse to live there than in England: however, this would lay in his own breast; and if he chose to live there, he might send the next heir to the crown to reside in England, as high regent.

This may seem to be of ill consequence to England to a narrow-minded, selfish person, whose ideas reach not beyond the present times, or whose understanding is confined within the boundaries of his own estate; however, if we consider the immense difference between the continent and England, the immense number of people the former will hold to what the latter does, the great
treasure

treasure they will bring to the state, and strength to the protestant line; consequently add peace, and give the people pleasure and security in their possessions; I say, if we but consider all these pleasing circumstances, we shall be in raptures of joy, to think what good effects such a period and scheme would bring forth for the good of posterity.

This may seem to some, not likely to happen; to others, at too great a distance to bear a thought; and to many, indifferent: as my sojourn here cannot be long, together with other family considerations, I may be classed among the latter; however, my ideas have led me to this subject thirty years ago; and I always considered, that the seat of the empire would be, at some time, placed in the continent; but never expected such large strides would be taken towards it in any time; but the thing is now glaring,
and

and really requires some consideration of better heads, and in more power than mine; all that such little insignificant creatures as I can do, are only to form pleasing ideas of what we would do if we could; if a man's mind is his kingdom, as the phrase is, mine is fixed in this point; and all the power I have, or desire, is, to communicate it to the public; but though my power is small I am certain my good wishes are as great as any one's, towards my King and Country, which I doubt not but Providence will protect and direct for the best.

The Reader will please to take Notice, this was first published at the beginning of the American War, which if put in force at that time, America might yet have been our own.

CHAP.

 C H A P. III.

Shewing the great advantage that would accrue to the Public, was a General Act made for inclosing all Commons, Forests, or Waste Lands.

OF all the schemes that have been hitherto set on foot, for lowering the price of provisions, I apprehend none looks so plausible, for that purpose, as a general act for inclosing commons and all waste lands, which would certainly be of great utility to the public.

In the year 1772, the public were agreeably amused for a while, with a scheme set on
foot

foot, by subscriptions in Bristol and London, which was to reduce the price of provisions, relieve the poor, &c. but though the design was a public spirited and laudable undertaking, yet a little reflection must convince every rational experienced person, that it could not answer the end, so as to be of great utility.

It was very unlikely that a few individuals, though rich, could cause a change among such a multitude of people as England contains; this, reason might dictate, and experience quickly proved it; for it soon died away, and came to nothing, without any sensible good effect to the public; perhaps a few poor in the neighbourhood where the thing happened, might gain a trifle for a time, but it was a mere trifle indeed, in comparison to the whole.

Yet, little as it is, when the fund drops,

I

as

as it naturally must, (for all the public charities in England could not keep it up) it leaves the poor in as needy a condition as ever; nay, perhaps worse; for it may have diverted them from applying so close to industry as usual; and which they must do, though against their wills, upon the stoppage of any such public charities, which seldom hold long, when dependant upon the voluntary contributions of the donors.

If we would wish a public good, we should aim at a general undertaking; many hands make light work, is an old proverb; raise an universal emulation among the people, allure them to improvements, by voluntary acts in themselves, which promise each individual profit, and consequently, a public plenty.

This is most likely to be effected by two
schemes;

schemes; first, by enacting such laws, as may make it the interest of each to apply himself to industry.

Secondly, by striking out proper plans for improvement; which, if plausible, will of course be followed, with rapidity, whether in a mercantile way, to gather wealth from the Indies to decorate the external parts, or to our own fields, to raise food for the needy populace; and since the ingenious enterprising spirit of the times has brought home so much riches, as to give the balance of power in favour of the former, it is now become absolutely necessary to bend the minds of the public to the latter, 'till every corner of the kingdom is so well tilled, as to admit of no more improvement; then it will be time enough to emigrate into a foreign country, to improve that also; but as, perhaps, one-fourth of this little island is yet a barren waste, it

I 2 will

will be some time before improvement can be at the greatest height.

It would, doubtless, be a great satisfaction to the public, as also a guide for the legislature to go by, were they truly informed, how much common or waste land remains unimproved, which may easily be attained, by the methods laid down in a table annexed to this work; put that plan in practice, and it will give a thorough idea of the state of the kingdom in all the most important points necessary to be acquainted with.

'TILL then we can have no certainty how much of the kingdom lies waste, in commons, &c. It is judged by many, that, at least, one-fourth lies useless; which, perhaps is a moderate computation; if this be the case, was it improved, it would add to the kingdom one-fourth more riches, provisions,

sions, and also, strength to guard against an enemy; as a farm house would be quickly built to accommodate each proper quantity of land, consequently the whole would be inhabited with a number of people adequate to the tillage or improvement of the same.

HERE we see, at one view, the great advantage that would accrue to the public: first, it would be a means of keeping the people from emigrating to the wilds of America, as they would then have liberty to cultivate the wastes in their own country; and it is well known, that the riches and strength of an island or kingdom, depends upon the number of its inhabitants; they also add treasure to the public funds, as a duty is paid for almost every necessary of life, whether meat, drink, or apparel; therefore I need not say that a man, his wife and eight children, adds ten treasures to the public funds, ten portions of strength to defend

send the kingdom, and ten hands to till the ground; which will bring in the end, ten times as much to the market as a single man; consequently, they are of ten times the utility to the public; and yet, many farmers sons are withheld from marrying, through the scarcity of farms to settle upon, which would be, in a great measure removed, was a general act to take place for inclosing, and another for limiting the size of farms.

LET weak heads argue to the contrary, if they will, but these are facts that cannot be controverted. I have many a time heard wrong heads argue against inclosing commons or waste lands, the foundation of whose arguments are as weak as their understandings; however, though weak, they may sometimes do hurt, by throwing cold water upon useful schemes.

How

How often do we hear and see scriblers and talkative men exclaim against inclosing commons; that it starves the poor, depopulates the country, &c. &c. whereas, take the thing to pieces and examine it, point by point, and it will be found quite the reverse; for commons absolutely keep the people poor, and are an inlet to roguery and idleness.

It is an undeniable fact, that those people who live in villages, near, and depending upon, commons, are the poorest in England; and, indeed the thing speaks for itself; because every labourer and servant, that can flock to such places, and gain settlements; take a common-right house, which intitles them to keep stock thereon: after this, perhaps, they raise a cow, and a few sheep, on which is the dependance for a wife and children to live upon. Not being half supplied with work, (as little is to be got in such

such places) their chief dependance is, the milk of a half-starved cow, and the produce of a few ragged, half-starved sheep, which are generally taken off once in every two or three years by the rot; this brings the owners either to the parish, or to beg or steal, and at last, perhaps, to the gallows; for most of the horse, cow, and sheep stealers in the kingdom, are bred in such places as are near commons.

These are the general consequences which attend people adjoining commons; if the land they consist of be naturally good, it is so much over stocked, that it is pitiful to see how much the cattle are starved, and prevented from coming to their natural growth.

If the land be heathy and barren, the few stock it keeps, are poor, small, dwarfy, and of very little consequence, either to their
owners,

owners, or to the public, by adding to the funds of provisions.

Though the above is literally true, was it so but in a small degree, the effects thereof would not be so sensibly felt by the public; but dreadful it is, when we consider, that no less than one-fourth part of the kingdom lies locked up from the public, in this barren neglected state. It is ill policy, nay, it is insolence and folly to the highest degree, not to take away this bar to improvement, and, by a general act, make it lawful for all commons and wastes to be inclosed; because, of consequence, improvement and plenty of provisions would soon follow.

What can a foreign traveller say, upon seeing so much waste grounds as we have in England? he must naturally conclude, that there is something defective, either in our

K

laws

laws, or spirit of improvement; or that our historical maps, &c. are erroneous impositions upon the public, by describing the kingdom much larger and better peopled than it really is, or else we could not spare so much land to lie barren, consequently unpeopled; and yet the people are emigrating, to improve a new world.

It would be true policy, to take away every bar, and give every possible encouragement to improve our own kingdom. First, then, should the hive be too small to contain the swarm, let them, like the industrious bee; cast, or turn out, to enrich her common-wealth elsewhere.

Of all the evils before us, we ought to chuse the least; and I would be glad to know, what ill consequences could arise from such a general act, should it take place?

Perhaps

Perhaps a parcel of weak, ignorant farmers, who love to see a quantity of dwarfy, half-starved cattle, may exclaim against inclosing; but they are only hurt in idea, by thinking, that they could not live without commons; however, let such look into the state of the parishes that have none, and they will find there much richer and happier people, perhaps, than themselves; therefore, little regard should be paid to such imaginary evils, and short-sighted men; they are not worthy a thought, in comparison of the many good consequences that would arise from such a public act taking place.

Again; repeated experience tells us, that a general inclosure must be a general good, from the many private acts that are procured every session of parliament for that purpose; which are no sooner obtained, but the land is inclosed, improved, built upon,

and inhabited; sure this is a lesson that any one may run and read; but though so many private acts are daily procuring, it is only half doing the business; it is slow in its motion, and is a very great clog upon the wheel of improvement, as the trouble and expence it costs to procure an act of parliament, would go a great way towards improving the land, whereas, a general act would avoid this, by doing all at once.

Should such waste lands not be immediately all improved, from the immense quantity there is, yet no ill consequences could arise therefrom, as they cannot grow the worse for lying 'till the industrious hand reaches them, which, in the nature of things, could not be far off, if we may judge by a little what much means; for now-a-days an act is no sooner procured, but the common is improved, and perhaps, built upon.

CHAP.



C H A P VI.

Upon limiting the Size of Farms.

IF an act of parliament was to pass, in order to put a stop to the monopolizing of land, and to limit the largest farms to four hundred acres each, it would doubtless have a great tendency towards making improvements flourish, and plenty abound through the two kingdoms.

It would then be in the power of every one, to make the most of his ground; no corner of it would escape his eye, and lie barren. He should improve every part, and fill it with one profitable crop or other.

It is the nature of man, in all stations of
life,

life, to be aspiring, and very often to grasp at what he is not well able to manage.

But in no case is the misfortune more sensibly felt, both by the party concerned, and by the public in general, than when a farmer holds too much land.

But suppose the farmer can struggle thro' and pay the rent, yet the public is still a loser; as the earth does not produce half the increase it would do, were it managed to the height of perfection.

They are such laws as these, which would lay the foundation for plenty; and only such that can make the people happy and honest.

May we not compare a kingdom to a family? Is it not the first care of a master to provide bread for his family? If he neglects
this,

this, can he expect that his servants will be honest and industrious?

Are not the king and the legislature the fathers of the people? Are they not empowered to enact such laws as may appear to them to be most for the public good? Are there any that ought to draw their attention, before such as would satisfy the first law of nature?—Hunger will break through stone walls.

What good has accrued from all the laws which ever have been enacted, to prevent forestalling? Do they satisfy the people's craving appetite with bread? or make it one jot cheaper? Do they add one peck of corn to the mill, or tend towards making one blade of corn more to grow.

It is inconsistent with reason they should. In short, were these laws put in force, they would

would have the contrary effect; because they would cramp trade, which, like water, is the best leveller.

WHAT would London and all our great sea-ports do, were it not for the corn-factors, wholesale butchers, drovers, or dealers in cattle, &c. It is such as these that keep an equality in prices throughout the kingdom. They buy where such commodities are plenty, and sell where they are scarce. Is it to be supposed that a farmer or grazier, who has perhaps no more than twenty quarters of corn, or three or four fat cattle to sell, and who lives a hundred miles from London, could go there to sell them? And suppose he did; must he not lay a greater price upon them, to answer such extraordinary expences? And would not this most sensibly effect the lower class of people?

THE merchant's ware-house may justly
be

be called a magazine for the poor, where they can apply for such necessaries as they stand in need of. Neither have the poor cash or means to provide long before such things are wanted

It is the merchant's interest to lay in his commodities in the time of plenty, and to sell out in time of scarcity. Is not this a natural policy, that will keep things most upon an equality? Was not this the case with Joseph? He filled his stores in the time of plenty, and sold when they grew scarce, for he did not give his provisions away any more than our merchants do.

Most of the commodities or necessaries for life are perishable, therefore under a necessity of being disposed of before they spoil. Should any one be silly or indiscreet enough to keep them too long, he is punish-

L

ed

ed by his own folly; but this very seldom happens.

The merchant with a capital, and warehouse proper for the occasion, is a ready market for the farmer to fly to, for the sale of his crops. Had he not such a resource, he would be deterred from sowing, which would be the first step towards a famine.

These are all consequences which must naturally happen, were the acts to prevent forestalling put in force. For every person that buys before the goods are brought to market, is in reality a forestaller, as the law now stands.

I remember reading many hints in the news-papers, relating to fat cattle being returned from the markets in London to the country unfold; and at the same time wishing

ing

ing for such laws as would enforce them to be sold, and not returned.

Certainly such authors judge as superficially of those matters, as the old-fashioned farmer, who for a year two past, has stuffed the papers with his silly arguments, wherein he takes upon himself to prove to the public, that it was the inclosing of commons, together with turnip husbandry, which was the cause of dearness of provisions.

In one of his letters, about Martinmas, he thanked providence for a *miss-crop* of turnips. For, says he, as this crop has failed, farmers are obliged to bring their sheep and cattle to market; which has lowered butchers meat greatly. But, perhaps, he is one of the tribe of sleepers, which only want food one half of the year; the other, they live in a state of insensibility without it. His short

sighted understanding could not find out what would be the consequence; that the more they killed in autumn, the fewer remained for slaughter in the spring; that we cannot both eat our cake, and have it, as the saying is.

When winter food falls short, (of which turnips are the best) the cattle must walk to market with their bones half loaded with flesh; consequently the poor must go with half a belly full.

The old fashioned farmer's reasoning upon the inclosing of commons, is much the same; for he does not see the many thousand acres in the kingdom, which in their wild state will not keep a rabbit on an acre; whereas, if inclosed and improved, they might be made to keep four or five sheep per acre. And certainly the more live stock there is bred in the kingdom, the greater chance

chance we have for plenty; because in the end, they must come to the butcher, except turnips and other winter food fail. Then, indeed, the cattle may die for want, and the poor may sew up their mouths.

It is past a contradiction, that the more waste barren land there is inclosed and improved, the more stock and corn it will raise. All which tends to plenty; because every article that keeps nature alive, springs from the earth; consequently it ought to be our first care to make her produce abundance.

But to return to the farmers, salesmen, and butchers; (these are represented as unmerciful men by authors in the news-papers, who want some laws to make them kill the cattle when brought to market, whether it be consumed or not,) I humbly conceive such laws would be very pernicious, and

and put a stop to the ballance of trade, which, instead of going on smooth and even, would be continually upon a flux and reflux. It would be like a weigh-pole, which children ride upon, always up and down, rising and falling; because some weeks there would be twice as much cattle in the market as is necessary for the inhabitants to consume; therefore the meat would be sold very low, or thrown away, and perhaps both.

The next market-day, there might not be half the quantity of cattle as was wanted; consequently the meat would be double the price. In this case the rich could buy, but the poor might starve.

Experience shews to the butchers, not only in London, but all over England, how much meat each market will take off.

Each

Each one knows what he killed last week, which was perhaps as much, or more than he could sell; therefore he will kill no more this week lest it should lie on his hands.

Before such laws should take place, it would be necessary that the farmers should be endued with the spirit of prophecy or fore-knowledge; that he in the north might know on what day he in the south, at several hundred miles distance, would send his cattle to the market, lest they should clash with each other, and over stock it.

In short, I am of opinion, that it is as necessary to send cattle out of the market, when over stocked, as to bring them to it when scarce; consequently, the drawing farms near London or Dublin are very useful, and may be considered as a sort of make weight, ready to throw into the rising scale, as it were, to keep a balance.

There

There is another set of people, who exclaim against farmers for withholding their cattle from the market; as if that contributed to the dearth of provisions.

But these notions, like the rest, are ill grounded. Every one that judges rightly, must know, that it is not the husbandman's interest to keep back from market his cattle, after they are once fat; for when they come to the height of perfection, all the food they eat is thrown away; and the interest of the money is sinking. It is the interest of every one in trade, to make as quick a return, as possible; therefore it is plain that it is the grazier's interest to send his cattle to market as soon as they are fat.

And on the other hand, the public can lose nothing by the cattle being kept away from market, till they are fat; because every pound

pound the gain in weight, is adding to the public fund of plenty; the more pounds a bullock gains in weight, whilst he stays from the market, the more bellies he will fill when he arrives there,

Upon the whole, it is bad policy to cramp trade in any branch, much more — in that which concerns the cravings of nature,

The most prudent step would be, to lay a foundation for plenty, and, there is no doubt but that nature will produce enough to satisfy her dependants. As to things being dear, it is a natural cause, which arises from money being more plentiful, as before hinted; and not from any real want, or decrease of provisions.

It is not improbable but that in pro-

M

cess

cess of time, wheat may rise to five shillings a peck, by gradual steps, for the same reason as it has rose from one penny to sixteen-pence a peck ; and every other commodity in proportion.



CHAP.

C H A P. VI.

On numbering People, &c. in England.

THERE is no doubt but it would be very satisfactory both to the legislature and the public in general, could it be ascertained how many people, both Protestants and Romans, as also acres in grass, tillage, and common, and dogs, were in the two kingdoms; as by being acquainted in these particulars, rational and regular plans might be proceeded upon, for enacting constitutional laws that scarce could err.

Each church-warden should also send an account how many acres of commons there

were in each parish by computation, if it had not been measured, as there is a general computation made by the parishoners, of what common waste land belongs to them.

And suppose it could not be ascertained this way; to the satisfaction of the legislature, the matter might easily be settled to a certainty, by ordering the parish officers to have them measured, and pay the surveyor out of the parish rates.



A Table to be put in the News-papers, as a Copy for the Parish Officers to go by, and to number every Article as set forth therein, when they go to gather the Window Money in England, or Hearth Money in Ireland.

The Names of each Family in the Parish of—	Number of Protestants.	Number of Romans.	Number of tilled Acres.	Number of Acres of Grass Land.	Number of Acres in all	Number of Dogs.	Yearly Rent of each Farm.	
							£.	s.
John Simple	9	3	231	355	586	3	253	10
Sir Th. Bart.	15	2	260	621	881	51	432	5
Francis, Esq	12	0	25	67	92	15	72	2
William	6	0	300	000	000	2	2	5
Rev. Mr.	10	0	20	55	75	5	32	3
Lord	0	32	101	232	233	54	163	9
Earl of	36	3	54	225	279	58	113	2
John	5	0	5	6	11	3	94	5
							7	8
	93	40	696	1161	2177	181	1170	8

Money in England, or Health Money in Ireland.



C H A P. VII.

A twelve-months Tour through America.

BUSINESS and curiosity, though at a late period of life, brought me over to the continent of America. May 26th, 1784, I left London, and landed in Philadelphia, 23d July following.

Having a claim by charter, from King Charles I. to a province therein, called New Albion, but corruptly at present known by the name of East and West Jerseys, being 120 miles square.

My

My first tour was through that province which lies to the north-east from Philadelphia, across the river Delaware, which parts Philadelphia from this province of New Albion.

Most of the land towards the south-east side of the province, from Philadelphia to Cape May, remains yet underwood; the soil is poor, light and sandy; the inhabitants thinly strewed, and not over rich.

The north-west side is as rich and populous as most parts of America, or England; being stocked with many good towns, *viz.* Burlington, the oldest city in this country, Trenton, Prince-town, Brunswick, Elizabeth-town, Amboy, and Newark, with many others of less note.

The country is chiefly level, the land a sandy loam, and if well managed, would
produce

produce any sort of crops suitable to the climate; in this country are many good dairies, that produce tolerable good cheese and butter, which are chiefly vended at Philadelphia market.

Cyder is plenty, every house being well supplied with orchards; in short, their fields are mostly stocked with apple trees, particularly in the hedge rows.

Their tillage crops chiefly consist of India corn, rye, some barley, but not much wheat or oats; all except India corn, give but a small produce, owing to bad tillage,

Where they sow clover or turnips, they seem to flourish a-main; but this is only done by a curious person here and there,

The price of land is scarce to be ascertained with precision, because circumstan-

ces differ so much ; very little through all the continent are let by yearly rents, it being generally sold and paid for in different sales, which sometimes takes many years to clear off.

Land well cleared from wood, well situated, and with buildings on it, will sell dearer than in Ireland, considering the difference in quality and climate, which both are far inferior to Ireland or England. I saw about 40 acres near Burlington sold for above £.700, which they called very cheap. Any wood land distant from water carriage or towns, may be bought for two or three dollars an acre ; but I would much rather reclaim mountains or bogs in Ireland, Scotland, or England, than undertake the clearing of such lands ; and when they are cleared, they seldom bring above three or four crops before they are worn out, being of so weak a nature that some of them is too dear
of

of a gift. The labour to clear wood land is very great; the method is to cut the tree down about three feet from the ground, and then set the tops on fire; others will nick the tree round, so as to stop vegetation, and there let it stand 'till it dies and rots.

The earth is dug or turned over by a hoe, and India corn set four or five grains in a clump, at five or six feet asunder; or tobacco plants set about three feet asunder; thus the crops are repeated year after year, 'till the ground is tired, and will bring no more; by this time the small roots of trees are rotten, so as to permit a plough to scratch between the trunks, in which they sow such sort of corn as fancy leads them; but as it is badly ploughed, and worn out by the former crops of India corn, these crops are scarce worth reaping; when it is quite rendered useless for tillage crops, they let it lie

eight or ten years, 'till time and nature bring it to a wild natural grass or weeds, and to supply its place, they clear more land from wood. This is the case mostly all over America; so that when land is clear from the incumbrance of the wood, it is left in a worn-out poor state, unfit for any thing.

Chief part of the work is done by the blacks, who are an idle, treacherous set of people, and they are not much mended by the Irish poor emigrants, of whom there is great plenty bought by the farmers; however they seldom stay to work out their purchase money, but run away; there is not a news-paper but what is full of advertisements, offering rewards for apprehending them.

My next tour was through Staten-Island, Long-Island, and along the continent, above six hundred miles to the northward, and
back

back again another way through the inland country.

Through all this great space of continent, the crops and management are much the same as above described.

Staten-Island is a light sandy soil; its produce is mostly India corn and rye, with which and fowls they help to supply New-York market.

Long-Island is a much better soil, being more of a loamy sand and level, particularly towards New-York, 'till you pass Jamaica plains; but from Oister Bay, eastward, for a hundred miles, the land is hilly, rocky, and light sand, chiefly proper for young small cattle; the tillage crops are chiefly India corn, rye, barley, oats and potatoës; wheat, they grow none, as it is always spoiled by a mildew; they tell you, that formerly they
used

used to have good wheat, but since the commencement of the war, they can get none; for this malady, many of the people are superstitious enough to believe that it was brought into the country by the English army. However, it is easily accounted for; but as it is of little consequence to my Irish readers, having touched on mildew in other parts of my work, shall drop it here.

Rhode-Island is in general, a thin gravelly light soil, and only produces indifferent crops, except near Newport, where it is enriched by that town's dung. India-corn and rye are the chief crops raised here; the others are raised but in a small degree.

Newport is a large populous sea-port town, and drives on a brisk trade in fisheries and to the West Indies, but of late years, Providence, a large sea-port town, about
thirty

thirty miles to the north, seems to rival it much, by taking away its trade.

From New-York to Boston, is 261 miles; a very uneven rocky country; very little smooth land to be seen for meadow or tillage; the chief crops are India corn and rye; wheat they seldom attempt to sow, as it is subject to mildew; oats, barley, peas and beans, they grow some, but very sparingly; there is a white kidney bean which they raise chiefly between the rows of India corn, of which they make great use, both as garden stuff when green, and when dry, in the place of split or boiling pease; they boil very soft, and is a mild good garnish for salt pork or beef: whether they will boil as well when raised in England or Ireland, I know not, but I have brought over some seed, and mean to try them; American sea-men prefer them to the white pea, for sea use. Flax is grown in spots through this country, but you seldom

dom see above half an acre in a spot, and they manage it in a very bad manner, but they generally save the seed.

This being far to the north, frost and snow lie long on the ground, which puts the spring crop backward. India corn that is raised to the southward of Philadelphia will scarce ripen here or come to perfection. This country corn is a particular hardy sort, which ripens earlier by a fortnight or three weeks, and it outtells that from the south, ten-pence or a shilling a bushel. I gave four shillings a bushel for Virginia, and five shillings for what was grown in the neighbourhood of Boston: it is the latter sort I propose to try in Ireland; if it answers, it will be a valuable crop for this country. From New-York Island, after you leave King's-Bridge, 'till you come to Boston, a space of about two hundred and sixty miles, is a very disagreeable uncouth country, either to travel

vel through, or live in, being so very hilly, uneven, rocky and stony, infomuch, that you seldom see a field or piece of land above two or three acres, lying together, that is possible either to till or mow, except two or three miles about New Haven, Hertford, and Fairfield. In short, the land in general is only fit for rearing stock. Their crops are small and light, except India corn, being what all this country chiefly depended on for tillage, or to live on, and the sea-port towns for trade.

Boston is a good large town, and before the West India islands were shut against American bottoms, carried on a great raff trade thither, and to England and Ireland: their method was to build ships, load them with lumber; which ships and cargoes were generally sold in some port belonging to the king of England, and the produce sent back from England, chiefly hardware, broad-
O cloths,

cloths, and stamped linens, &c. from Ireland linens, and from the West India islands rum and sugar; but at present the case is much altered, as the ship-building trade is quite knocked up; infomuch, that ships on the stocks, perhaps half finished, remain unregarded and unfinished, 'till they look black with age, or in other words are rotten. And this is the case with all the sea-port towns from Boston northward, where they depend on the lumber and ship-building trade, for the space of two hundred miles or more.

And in order to be revenged on the English, they are hurting themselves more, by shutting up their ports against English bottoms. While I was in this country, many ships looked into Portsmouth, Newbury Port, Salem, &c. &c. with English and Irish goods, but none would be suffered to land; and as English bottoms are not allowed to
take

take any provisions to Nova Scotia, nor American bottoms to go there, the poor inhabitants are greatly distressed for want of subsistence, as their own soil is so barren, as not to produce half sufficient for their own consumption.

I was in all the sea-ports for the space of a thousand miles, to try what I could lay out a little money in to send to Ireland, and I could find nothing to answer worth while, except bark for tanning, oak plank, and saffra root; as to the latter, I knew a ship load would overstock the market, therefore deemed that of little consequence, and as to bark for tanning, and what oak plank was wanted, I considered that if a trade was opened between America and Ireland for these two articles, particularly for the first, it might be an advantage for both; and as I had an opportunity of being introduced to most of the principal merchants, I encouraged

O 2

raged or rather advised to send these two articles, particularly oak bark for tanning, *viz.* where they could not get pot-ash or flaxseed sufficient for ballast of a ship, to put in the bottom as much oak plank as would ballast her, and then fill her up with bark.

It happened to be too late in the season for getting bark, before they received this advice, so that only two parcels of bark, besides some that I brought, came, and none of this came properly prepared, which should be rasped and ground, or cut in small pieces like the English bark; so that it did not come to so good a market as I expected, as it only sold from 4l. 12s. 6d. to 5l. a ton; whereas the English bark gave at the same time 6l. 15s. a ton; though I am pretty sure that the bark is as good when properly prepared; as they never peel any in America but the best from the trunk of the tree; whereas

whereas the English peel from every small bow, which is far from having the strength, as that on the trunk.

Again, the difference in price was in part owing to the Irish tanners being strangers to the quality of American bark. Under these predicaments, the difference in price between the English and American bark, is not to be wondered at.

I have advised many of my friends in America, of the bounty that the Honourable Dublin Society propose giving, and also how to prepare the bark; so that I flatter myself much will be for the future imported.

As I visited every sea-port, I have an opportunity to know which is the cheapest and best to procure bark and plank from.

At

At Boston two and an half inch plank fold at 10l. a thousand feet; at Portsmouth 9l. at Old York 10l. at Salem 11l. at New Haven 9l. and at Haveril, sixteen miles up the river from Newbury Port, at 7l. a thousand feet, superficial measure; which was the price I gave for mine ready money, laid down at Newbury Port; but before the stagnation of trade, the same plank fold for 12l. a thousand.

I gave about 22s. a ton for my oak bark, laid down at the water side; it may be got for the same money at most of these places I have named; and perhaps if rasped, it might be procured at about 25s. a ton.

The tanners in America make use of hemlock bark for tanning sole leather with in general, within these late years; they find it to answer by much better than oak, as they tell you that it is of a hotter nature, makes,

makes the leather harder, drier, and not soak or soften the leather, so as to take water half so much as when tanned with oak bark, and it tans full as quick. The shoemakers also like it the best, particularly for making ladies silk or stuff shoes, as it does not dirty or soil so much, but dresses neat and clean.

I took a great deal of pains to come at the truth of knowing which was best; and I am thoroughly convinced, that hemlock is much better than oak for sole leather.

I met with one sensible intelligent tanner, who served his time to the business, and had followed the trade forty years; in the first part of his time, he used oak bark, as hemlock had not then been tried; and he lived in a place where oak was plenty, and the hemlock tree scarce; oak bark sold for three dollars a cord, and hemlock for six dollars.

dollars a cord, yet he always used hemlock for his sole leather these thirty years past; but they never use it for upper leather, as they say it makes it too harsh and dry.

The leather tanned with hemlock, is a sandy red colour. The hemlock tree grows large, with a straight trunk, sometimes to the diameter of three or four feet, but mostly about two feet; it is something like the poplar tree, and is generally cut into boards, but is a soft bad wood, and not lasting.

If some of this bark was imported, and made trial of, I am of opinion it would answer well; for if it was not better than oak, all the tanners in America would not use it, for it is now become general.

The Honourable Dublin Society would do well to encourage it, at least for a trial; for I assure the Honourable Board, that what
I have

have said of it is really fact; and if it be found better than oak, why not give a bounty for the best article? in some sea-ports it is cheaper than oak, and in others dearer, according to which of the woods are most plentiful. At Portsmouth, Old York, Newbury Port, and Boston, they bear about the same price, whether the barks be sold for fire or tanning.

I have read some historians, who have described the wonders of this country, that foxes, hares, and several other animals, turn white in winter, owing to the extreme cold, and the snow lying long on the ground; but such reports are fabulous; for there is no difference between the animals of this country, and the other parts of America, England, or Ireland, of the same species. I have also heard and read, that the bite of a Rattle-snake, (reptiles which are very

P

plenty

plenty in the interior parts of this country) cannot be cured; and that it is death for any one to be within the hearing of the rattle when it makes a noise. But these reports are also fabulous; for I have known several men that have been bit in the legs, and cured by a quick application of oil and plantain leaf. Indeed if the teeth happen to touch a vein or artery, it is very dangerous.

Last summer a gentleman was shooting in the woods, and he was bit by a rattlesnake in the leg; he immediately shot at it, and blew its head off, but the teeth had touched one of the veins, and he died within fifteen minutes in a great agony. However this is a case that seldom happens, for I have heard of ten being cured for one that died.

In my ride along a wood, I saw three or four children belonging to one Mr. Hide, postmaster,

postmaster, between Boston and Hertford, drawing a rattle-snake home, with a piece of bark about its neck; when they got it home, they gave it a stroke on the head, and it immediately died, for a little thing kills them. I must own the animal to me was rather terrifying, but use makes those people think nothing of them.

The inland country from Boston to Albany, is very rough, hilly, and barren, and but thinly inhabited; and so is it from Albany to New York. The town of Albany is large, and drives on a great lumber trade down to the sea with small craft. The country of Vermont, which last sessions of assembly was made into a province, is a very barren, mountainous, rough country, and thinly inhabited. Their tillage crops are chiefly India corn and oats, not much wheat, and less barley is sown. Indeed it is a very disagreeable country either to travel

through or live in. It is here the famous General Eathen Allen lives, that was a prisoner so long in England the last war, and who headed the Vermont party, called the Green Mountain Boys. This gentleman's history is well known to most people, being an odd character. I spent a month with him in one house at New York; I found him to be a plain rough man, as is generally represented, but a good-natured man, and one of as strong natural parts as most I have met with; he told many a laughable tale that happened him when a prisoner in England; when gentlemen went to see him, sometimes he would feign a fullen madness, and alter his humours so often, that people did not know what to make of him.

He has wrote a book, which he calls his bible; I saw it, but had not time to read it; but two or three of my acquaintances, gentlemen of congress, read it, and said it was

a sensible well wrote thing, but it contradicts the scripture and all religion, and rests entirely on the real nature of things; he was brought up to the Church of England; he believes strongly in a Creator, but denies that there was any need of a Saviour. Under so great and powerful a God, who made and still keeps the world in order; he says that God was too great and good a finisher of his works, to leave any thing for man to mend: alluding to the Jewish priests' circumcision, and cutting off the fore-skin, he calls all such like stuff, priest-craft.

Indeed I had many arguments with him about the scripture, &c. but notwithstanding all his oddities, he is called as good a Human man, as any in the country where he lives.

I shall now take my leave of the North, and proceed to Philadelphia, and from thence to Virginia.

The

The best market in America is that of Philadelphia; from about midsummer to January, it is exceeding well stocked with all sorts of provisions, garden-stuff and fruits. Water-melons come in by waggon loads.

The worst meat they have is veal, of which I seldom saw any, either fat or white; they seldom bleed their calves; every sort of provision is much dearer than in Ireland, or even England. House-rent is very high indeed, and so are taxes; few news-papers, but what advertisements give notice of estates to be sold, to pay taxes; however, house-rent has lately got a fall. At the close of the war, people flocked in from all nations, thinking it the finest country in the world, and that living and money would be got without trouble; however, they found it all a delusion; those that had a little cash soon spent it, as they could not board decently, for less than 35s. a week; and those who
took

took goods over, thinking to make money of them, were worse off, as they could not sell them for half the first cost. They drive on in Philadelphia, an immense trade by auction; I have seen hard-ware sold for one-third what it cost in Sheffield or Birmingham; I have seen superfine broad-cloth sold for 7s. a yard, and Irish linen for less than half its first cost.

However, all this tends towards peopleing America, for the passage to England is very high; not less than from thirty to thirty-five guineas; therefore, when the passengers have little money, the goods brought is spent, these petty merchants cannot get back, consequently are obliged to apply themselves to some business or other, they get married, settled and inured to the place; this is the case with many to my knowledge, who have wished to get back, but could not for want of cash.

The

The country from Philadelphia, southward, is much more unhealthy than to the northward of that city, being very subject to agues and fevers, which carry many off. In the fall of the year, people look like walking ghosts, if I may use the common expression to convey my meaning) but indeed I never saw any ghosts. The land from Philadelphia to Wilmington, about 27 miles, is a strong loamy clay, and would bring good wheat, if properly managed; their best crops are wheat and India corn. Near Wilmington are the most and best flour-mills in America; they are supplied with wheat, chiefly from the eastern shore, being the best corn country in America, and of a large extent; the land is chiefly level, and of a loamy sand, consequently easy tilled. In this country they grow some turnips and clover, which prepares their land for a wheat crop.

There is a great deal of white oak timber in

in this country, but it was chiefly killed by a hard frost in 1781, which succeeded a wet season, and where the ground was level, it stagnated the water about the roots of the trees, 'till it wounded them, infomuch, that one cannot see a tree in a hundred, that the top is not dying, and the trunk going hollow, so that oak must in a few years, be a scarce article in this country; but what is very extraordinary, the pines were not affected by the same disaster, though intermixed with the oak, but I suppose they were preserved by the turpentine being proof against water.

Baltimore is a large populous town, the capital of Maryland, and improves the most in buildings of any town in America; it is computed that 1500 houses were built in the year 1783, and the two following years there was not less than 500 in hands building, when I was there in September, 1785, and mostly good brick houses.

Q

From

From Baltimore to Anapolis, is 30 miles; all wood land, till you come within three or four miles of Anapolis. The land is very light and sandy. Anapolis is not very populous, though it stands on a good deal of ground. The inhabitants are as genteel a set of people as most in America.

The chief crops here, are India corn and tobacco, for which they are famous, and continues thus to the extent of the country, and indeed mostly all over Virginia. it is true they grow every sort of grain in spots; but India corn and tobacco are the support of the country, till you come to the southward of Charles Town in South Carolina, where they grow much rice and indigo.

The planters in Virginia, are reputed the richest set of people in America; but then they generally estimate their richness by the number of blacks they keep: however, this

is

is not a true way, for it is well known that many gentlemen keep so many, that they can scarce raise produce to maintain them, and I am very clear, that this is the worst evil America labours under.

The state of Pennsylvania is mostly governed by Quakers; the most shrewd, regular set of people in the country: they saw into the evil of keeping such a set of idle slaves, which were of little use, but to stock them with a swarm of helpless children, and big-bellied women, which in time would eat them out of house and home; consequently in order to get quit of them, they preached up a doctrine, making it a matter of conscience not to keep a slave; but in fact it was a matter of frugal state policy, to get quit of them. This I am told was really the case by some of their own principal brethren: and indeed several gentlemen, both in Maryland, Virginia, and the state of New York,

Q²

have

have told me that they would be very glad to give all their slaves liberty to go away, if they could get quit of them so, but they are obliged to maintain them and pay a tax of twenty shillings a head, being according to their law.

When I was last at New-York, the assembly was framing an act to give them their liberty, for the case of the free citizens, being petitioned by a large body of people to pass a law to set them at liberty.

One Edward Plowden, Esq. member of the assembly for Maryland, farms his own estate, being about fifteen hundred acres, as good land as most in the country; he keeps about thirty negroes, men, women and children; and though he always lives in the country on his own estate, at as little expense as possible, yet he told me he had enough to do to make all ends meet; that
the

the negroes eat up his produce, though he generally makes about thirty hogheads of tobacco yearly, besides raising great quantities of India corn and other crops; but these were all destroyed in his own family; he had never any thing to sell but tobacco. As there is something singular in the case of this family, I beg to dwell a little on this subject.

This very gentleman is one of the offspring of Sir Edward Plowden, Earl of Albion, Lord Chief Governor, Prince Palatine, and Proprietor of New Albion, (now corruptly called East and West Jerseys,) which is 120 miles square.

This province was discovered and settled with five hundred men, by the said Sir Edward Plowden, for which, King Charles I. in the tenth year of his reign, granted him a charter, which is now enrolled in the city
of

of Dublin, where Sir Edward Plowden chose to have it registered, being a peer of Ireland: however, it was very unlucky for the family, as this immense estate is likely to be lost by it, as the Earl of Albion gave this province of New Albion to his second son. Edward Plowden accordingly, with his lady and two children, went over as governor, to enjoy his property; but they had not been long there, before the Indians came down on them, and killed the governor, Lord Albion, his lady and family, except the two sons, and they being so young that they retained nothing but the name; the copy of the charter the governor took over, with other records, was burned by the Indians; consequently the province lay vacant without a governor or owner, for many years, as the next heirs to the estate could not find where the original charter was enrolled, not suspecting it to be in Ireland.

Thus

Thus it lay till King Charles II. came to the crown, and then, tyrant-like, secretly, without consent of parliament, made another grant to his brother, the Duke of York; from which grant, most of the inhabitants hold the lands to this day, though they all know that their titles cannot be good, while the first charter is subsisting: it is a proverb in that country, that the lawyers at New-York and Philadelphia, have fed upon the bad titles of the Jerseys, as few people of eminence but knew that there was another charter subsisting somewhere, as many local grants from it are registered both in Burlington and Philadelphia; as also pamphlets wrote in early days, setting forth every particular of this province, which are preserved in the libraries of Burlington and Philadelphia. It is likewise fully set forth in Smith's history of New Jersey.

In 1772, an accident discovered to us,
that

that the real charter was registered in Dublin. A just copy in latin, was procured under the hand of Mr. Perry, which was translated into English, printed, and distributed among the inhabitants of New Albion, which has opened their eyes so much, that no one doubts the justness of the claim: However, as it is held under another grant, though false, it will be a doubtful case to recover, as it must be tried in the same province, where both judge and jury-men would be self-interested; but a suit will commence very shortly against the crown of England, to recover damages, as it is supposed to be so much answerable for the misconduct of its predecessors, as a private subject of Great Britain would be to recover damages; and every one knows, that if an estate be sold twice over, the second title cannot be good; consequently must fall to the ground, and be null and void to all intents and purposes,

I having

I having a right to one-third part of this large province, induced me to undertake such a long voyage, at so late a period of life, and having room, I thought it not amiss to convey this extraordinary proceeding of Charles II. down to posterity, in order to bear record how the true heirs, who not only spent their fortune, but blood also, to christianise this country, was robbed of it, as no king has a right to break a charter, without consent of parliament.

In my road from Anapolis to Alexandria, I travelled with a very intelligent gentleman, originally from Liverpool. He filled one of the first offices in the state of Maryland. After some conversation passing about the poorness of the country, the scarcity of cash, &c. he told me that it was his opinion, that there was more bond and judgement debts due to the English merchants, from the province of Maryland, than all the per-

R

sonal

sonal estate thereof was worth; and he said he had some right to judge, as most of them went through his hands.

From Anapolis to Alexandria, the country is only thinly inhabited, being woody, and the land light and sandy. Their chief crops are India corn and tobacco. The average price of India corn, was about three shillings a bushel, and wheat a dollar, or six shillings currency at Alexandria.

From Alexandria another way, down to St. Ann's and St. Mary's countries, the land is a little better, being more of a sandy loam. The country is only thinly inhabited. You pass through Malbro', Piscataway, and Port Tobago, in St- Mary's countries.

About four miles from Marlbro' down to the river which divides Maryland from Virginia, the land is the best in Maryland. I went to make a demand of about 1500
acres,

acres, belonging to the Earl of Albion, which was valued at about 12l. 10s. per acre currency, which is a great price for land in so thin a settled country; but the evil here is like that in Ireland—every one grasps at more than he can manage, as it is common for a person to hold two or three thousand acres, though perhaps he does not occupy as many hundreds; so that in fact, men of such large quantities of land, are almost starving in the midst of it, for they can scarce get a living. They tell you that money is very scarce; which is in one word saying, that the country is very poor, because the produce is very scarce; for he that has any thing to sell may command a good price; consequently, money is more plentiful than produce. In short, the country farmers seem to have the least desire to lay up treasure, of any people I ever met with, for if they can raise as much of every thing this

year, as will serve to bring in the next year's crop, is all they aim at. One thing indeed may discourage them, which is, markets are thin and at a great distance, and there are scarce any fairs in America. There are many waggons, that go from twenty to sixty miles to the market of Philadelphia, New-York, and Baltimore.

I crossed the river from Maryland into Virginia, near to the renowned General Washington's, where I had the honour to spend some time, and was kindly entertained with that worthy family. As to the General, if we may judge by the countenance, he is what the world says of him, a shrewd, good natured, plain, humane man, about fifty-five years of age, and seems to wear well, being healthful and active, straight, well made and about six feet high.

He keeps a good table, which is always open to those of a genteel appearance. He
does

does not use many Frenchified *congees*, or flattering useless words without meaning, which favours more of deceit than an honest heart; but on the contrary, his words seem to point at truth and reason, and to spring from the fountain of a heart, which, being good of itself, cannot be suspicious of others, till facts unriddle designs, which evidently appeared to me, by a long tale that he told about Arnold's manœuvres, far-fetched schemes, and deep laid designs, to give him and his army up, above a month before the affair happened; and though he said he wondered at many things that he observed in Arnold's conduct, yet he had not the least suspicion of any treachery going on, till the thing happened, and then he could trace back and see through his intentions from the beginning; which, from the General's behaviour to him, of which I am well apprized, seems to me to be the highest sin of ingratitude that a man could be guilty of.

The

The General's house is rather warm, snug, convenient and useful, than ornamental, The size is what ought to suit a man of about two or three thousand a year in Ireland. The out-offices are good, and seem to be not long built; and he was making more offices at each wing to the front of the house, which added more to ornament than real use.

The situation is high, and commands a beautiful prospect of the river which parts Virginia from Maryland, but in other respects the situation seems to be out of the world, being chiefly surrounded by woods, and far from any great road or thoroughfare, and nine miles from Alexandria in Virginia.

The General's lady is a hearty, comely, discreet, affable woman, some few years older than himself, she was a widow when
he

he married her. He has no children by her.

The General's house is open to poor travellers as well as rich; he gives diet and lodging to all that come that way, which indeed cannot be many, without they go out of their way on purpose.

Many roads being cut in the woods, and some not fit for my carriage, I was astray for some time, and as night was drawing on, I began to be a little alarmed, though within about a mile from the General's house; but by good luck, I met a woman with a child on her back. She told me that she came two or three miles out of her way, because she knew she could have lodgings at the General's, for he gave orders to his servants to entertain all that came; that she had lain there two or three times before, though she lived above two hundred miles distance. In short, the General, in one sense of the word, may be thought

thought to be a happy man, because he has every one's good word. I have travelled, and seen a great deal of the world, have conversed with all degrees of people, and have remarked that there are only two persons in the world, which have every one's good word, and those are—the Queen of England, and General Washington, which I never heard either friend or foe speak slightly of.

This ground about the General's demesne is only indifferent, though he has a taste for improvement, and seems fond of agriculture. However, breeding running horses, he excels most in, of which he disposes of many at high prices.

The nine miles from the General's house to Alexandria, is chiefly through woods, 'till within a mile or two of the town. Alexandria stands on the banks of a large navigable river, which carries on a smart trade to
the

the West Indies and Europe. The town is not large, but houses are building at a great rate. The chief produce exported from this town is India corn, tobacco and wheat, the latter of which is some of the best in America. Indeed the land down from this to Virginia, is strong and better for wheat, than most other parts.

After all my travels through America, I saw nothing worth attention, except raising tobacco and India corn; as to the former, I know it will answer in Ireland, if properly managed; but India corn I shall be in doubts about 'till next September, and then I shall be able to know for a certainty, how it will answer. If well, it will be of great utility, being a good poor man's crop, as its produce is great and management easy; neither is it scarce ever hurt by bad harvests.

Travelling in America is exceedingly expensive, the inns being so extravagantly high, particularly to the southward of Boston and Philadelphia. The common charge is 2s. 6d. tea, whether morning or evening; 3s. a dinner; 2s. horses hay, without litter, (they seldom use any, as the horses generally lie on boards); 3d. a quart for oats, which is not better than English tailings, being nearly as light as chaff; 1s. a night for your bed, and 6s. or 7s. a bottle for claret or port. The cheapest liquor is spirits, but it is hard to meet with them good, as they make apple and peach spirits, of which they distil much.



A few

*A few Hints, humbly offered for the Perusal
of the Legislature, relating to a Dog Act, &c.*

THOUGH I am no great politician,
yet I wish so well to the constitution, that, so far as I am capacitated, I
would most willingly lend a hand to point
out any laws that might be of utility to its
inhabitants.

And I flatter myself, that such of my
readers as are impartial, will think with me,
that a dog act would be of great utility to
the public; especially after they have been
told the immense sums it would save to the
industrious part of mankind, and also the
great

great revenue it would raise to the public funds, out of the pockets of none but such as could well spare it; as any one who found himself oppressed, could ease himself by parting with the cause.

Secondly, it would lop off a great many useless animals; and such as are of benefit would be preserved, for their merit, and the owner's interest. Neither ought a poor man to keep a dog, if he be not able to maintain it; it is inhuman to keep any dumb animal to starve, which many must, did they not eat the bread and butter of poor children, or turn out to worry sheep.

It is always allowed, that what will keep a dog, will keep a pig; and I think I need not say which would be found the most profitable to the poor man's family, at Christmas; a dog for his children to play with, or bacon to fill their bellies.

I may

I may be asked, why cannot a poor man see these follies himself; I answer, no; because fore-cast does not always get the better of folly in this, no more than in every other degree in life; there is a natural tenderness and indulgence in every parent towards their children, as well as in ladies for their lap dogs; pardon the comparison.

Thirdly, it will appear, that there will be, yearly, at least a million of money saved, that will center among the poorest sort of individuals; and also, £250,000. which will go to the public funds, out of the pockets of the abler sort.

In order to reduce this to some sort of certainty, it may not be amiss to make a computation, how many dogs may be in England, and (upon such an act passing) how many useful ones may be kept to pay tax, and how many of the reverse, destroyed

ed for a saving. This cannot be done better, than by first making a computation, how many people are supposed to be in England.

In this, authors differ in opinion as much as from eight to twelve.

Some writers compute eight, some nine, some ten, some eleven, and some twelve, millions; but if we may judge from appearance, and if there were nine millions a century ago, I apprehend there cannot be less than eleven now.

There is nothing that can give a better idea of the increase of people, than the multiplying of new houses; neither is there any one object that attracts the eye of a traveller, or dwells upon the memory more, owing, perhaps, both to the largeness of the object, and to the taste of building in the present times.

Few men have travelled in England more
than

than I have done, and I have made my remarks very minutely, on the revival of which, and comparing my journal with all the observations and computations I can make, I am clearly of opinion, that there is daily an increase of people.

This may occur to any one who lives in any part of the kingdom, if he only takes notice of the many new houses that are daily building in every town and city, together with all the farm houses and gentlemen's seats, that are starting up in the middle of every new inclosure, which are very rapidly increasing in all parts of England.

Neither are there any houses that stand long empty; being immediately tenanted.

Were not this the case, architects, or proprietors, would soon stop building; but it is the great demand that makes them push forward that work with spirit.

All

All this shews, that, though a great number of people daily go abroad, yet we are greatly increasing. But in order to come as near to the truth as possible, I will strike a medium, and suppose England and Wales to contain ten millions of souls.

Some will compute five, and others four people in a family; but to avoid fractions, we will allow five to a family.

This makes two millions of families; and I think we may justly compute one dog to each family; as there are more families that have two or three dogs in them, than what are without; not to speak of gentlemen that keep hounds, who have, perhaps, more dogs than people.

Therefore, I say, we may, almost with certainty, set down at least two millions of dogs in England.

The next question is, what each dog will
take

take in a year, to maintain him, which I think we may justly set down at twenty shillings; for if a gentleman sends a whelp into the country, to be reared, he never pays less than half-a-guinea or fifteen shillings, 'till he be half-a-year or three quarters old, and sometimes a guinea; except he sends him to a tenant who is under an obligation to him, in this case he pays perhaps nothing, but then the consumption is no less, for the dog eats the same as if paid for.

As to gentlemen's hounds, grey-hounds, pointers, and my lady's lap-dogs, they cost a great deal more.

We will suppose Pug only to destroy one pound of meat in the day, reckoning bread, and butter, tea, roast beef, or what is stirring, and call that only three-pence, though ready dressed and without bone, (because it would be very imprudent to give poor

T

Pug

Pug bones, to break his teeth.) Now three-pence per day, will be found to amount to four pounds, eleven shillings and three-pence a year.

This, to be sure, is nothing in a lady's pocket; no more is dirting or wearing her aprons, &c. any great matter, because she can mend them herself; which shews good housewifery.

But though such things be not felt by people in affluence, yet, be assured, it hurts the public in general.

The greater the consumption is, the higher is the price in the articles thereof; and a half-penny, or a farthing in a pound, in either meat or bread, is very sensibly felt by the lower sort of people.

If two millions of dogs consume annually, twenty shillings each, the sum amounts to two millions of money. Suppose an act
of

of parliament to pass, that each dog should pay five shillings yearly, the sum would amount to five hundred thousand pounds a year.

But upon such an act's taking place, we will suppose all the useless dogs destroyed, and the tax paid only for shepherd's dogs, farmers house dogs, and gentlemen's dogs, which might perhaps reduce the number to one half, that is, one to every two families, then the sum raised, would be yearly, two hundred and fifty thousand pounds, to go into the public funds, which would all come from the pockets of such as would be able to pay it; and, as I observed before, if any one found himself oppressed by the tax, he could quickly ease himself, by dispatching the dog.

The million of useless animals that would be extinguished, supposing each to destroy

twenty shillings worth of victuals every year, would make a saving to the nation of one million of money yearly, and this too from those of the poorest sort.

Though these calculations are only guess work, yet the probability is so great in their favour, that it almost amounts to a certainty.

Perhaps some of my readers may imagine, that I have some interest in writing upon this subject; but I will assure them I have not, so far from it, that were such an act to take place, I should, in all probability, pay for two or three dogs, being very fond of those animals, so far as they are useful; but I have no notion of keeping a parcel of yelping curs for no other use than to eat the poor's bread, bite horses heels, worry sheep, run mad, &c. And since we cannot defend ourselves, and rest securely at home,

home, without a respectable standing army, and since that army cannot be raised nor paid without money, and money cannot be raised without taxes, let them be levied upon such superfluous articles, as reason clearly shews most for the public good.

Was this act to pass, and each dog to pay five shillings a year, there is no doubt but this would raise a fund of at least two hundred and fifty thousand pounds a year, which, though very considerable, is nothing in comparison of the great saving, which could not be less than one million of pounds sterling, per annum. Any saving plan, enforced by an act of parliament, is indisputably as beneficial to the public, and reflects as much honour upon the member that promotes it, as one that brings in money to the public funds: and such a dog act would be found to do both.

The

The above is a calulation for England; and by the same rule, a dog act in Ireland would bring in one-fourth of the money, as England is supposed to contain four times the number of dogs that Ireland does.



C H A P. XII.

My Lord, My Lord,

ANHELOUS with surprize, almost intoxicated with joy, I now have to communicate my ideas with the rapidity equal to their pressure. Yes, my Lord, I can now furnish you with *materials for thinking* as long as you live. To explore the method by which I acquired this invaluable treasure, your Lordship must excuse me, for introducing on the tapis, once more, that respectable personage myself: otherwise it would be difficult to render my future letters intelligible.

Know

Know then, that walking on the banks of the Nile, about thirty English miles from Cairen, one evening, I was really absorbed in contemplation. One sequacious Janizary attended me, an indispensable adjunct to a stranger, who feels no particular inclination to have his brains knocked out in these truly inhospitable regions. The beauty of the climate, its amazing fertility, the serenity of the air, the brilliancy of the heavens, views that charm the roving eye beyond description, gentle breathing, perfumes that delight and even fascinate the senses; all conspired to raise a full tide of bliss in a heart overflowing with gratitude.

Just as I was turning my thoughts on the amazing vicissitude of the fate of its inhabitants; that unnatural retrogradation from the most knowing to the most ignorant and brutish of all people; wrap'd in meditation

on

on the fleeting ideas, totus in illis. Just sliding into a reverie, a sudden shriek of distress roused me from the rosy couch of thought and impelled to immediate action, observing at a small distance, one man attacked by five, I flew like lightning to his rescue, my faithful Janizary, whether disgusted at my timidity, or taking it for granted that I should be cut to pieces before his arrival, advanced more slowly to my assistance than I had reason to expect. Before his arrival (as I had great advantage of the Egyptians by my knowledge of the use of the small sword) I had laid three of them dead at my feet, with no other present than a cut from a sabre on the left side of my head. Mustapha made sure of another by such a blow as manifested he was in good earnest, for indeed it left him a most dreadful spectacle.

The other fled with precipitation, and

U

Mustapha

Mustapha very wisely ran after him. The last was the gentleman to whom I was indebted for a solution of continuity in the skin of my head.

You are safe, Sir, said I, in broken Arabic, turning towards him, (for my back had been close as I could place it to his breast, during the engagement), and I hope have received no injury? None, Sir, he replied but that very sensible one, the wound in your head. A little turpentine beat up with the yolk of an egg, will soon set that to right, said I, as I learned from one of you Turks. I am not a Turk said he. A Christian then to be sure! He smiled, but a cloud immediately darkened his countenance, you bleed much. Why, Sir, as the Irishman said by his wife's fistula, it may be an *eye-sore* as long as I live. You are a Frenchman, I presume, addressing me in French. Deny me not the honour

honour of attending me to my house; it is not two furlongs distant. I complied directly.

Observing him intently, I think I never saw so truly venerable and so expressive a countenance. With the pear of gratitude glistening in his eye, the smile of complacency on his lips, and a heart overflowing with the milk of humanity, he thus addressed me.

You have, Sir, at the immediate risk of your own, preserved a life of very little importance, for which action, however meritorious, very scanty thanks are due to you. But your disinterested conduct, to which I was an admiring eye-witness has inspired me with enthusiastic rapture.

All I have is yours, and tho' my property is by no means inconsiderable, were it infinitely more, I should esteem it an inconsider-

able trifle as a reward of such intrinsic merit. Pshaw, said I, I have done nothing more than I ought to do.

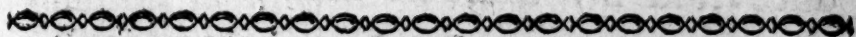
By your *psaw*, Sir, replied he, in English, I fancy you are an Englishman. I am not ashamed of my country. I am an Englishman. Nor, Sir, will your country ever have any reason to be ashamed of you.

Now, my Lord, as you already well know what a clever fellow I am, I shall say nothing more of what passed between us till my arrival at the house of this——— Jew! Yes, my Lord, don't start, nor have recourse to your snuff-box. I have far greater wonders in store for you. At the house of this Jew I now am, and in all probability shall there remain as long as I live.

To draw the character of this great and good man, is far beyond my abilities.

A few feint evanescent sketches are all you must expect in the next.

CHAP,



C H A P. X.

A Letter to Lord M.

My Lord,

THE access I have obtained to the invaluable treasury of science before alluded to, is entirely owing to an advantage which no other traveller has hitherto availed himself of, if it were in his power. I mean that of being able to claim the honour of proving myself a free and accepted Mason. As your Lordship is a brother, I need scarcely hint the request, that my future communications may be destroyed, or at least, carefully preserved from falling into any other hands.

Phtharras

Phtharras, shortly after our acquaintance, discovered my Masonic abilities, at which he expressed the most unbounded transports.

Now, says he, we shall be able to hold a Master's Lodge; a privilege my friend and I have so ardently, tho' in vain, sighed for these many years. My brother Cnephen will rejoice with me. Tho' a man of singular modesty, he is, I believe, one of the best and greatest Philosophers on the face of the globe.

With the strongest natural abilities, he has spared no pains or expence to acquire all the learning of the ancient Egyptians, from whom all the arts and sciences took their beginning. He has discovered many which have been long lost, and are still deemed irrecoverable by the rest of mankind. He shall speak for himself.

We spend every evening alternately at
each

each others house. He was a priest of Osiris, but it is more than forty years since he has declined all priestly exercise. He is tenaciously attached to study, retirement, and privacy. With a competent patrimony, he resides at his elegant villa, about three furlongs from mine. He visits no person but me; yet he is revered by all the neighbourhood. This is not my case, tho' I have taken all possible, and perhaps too much pains to ingratiate myself into their favour.

Cnephen expressed as much joy as the Jew, at meeting with a brother Mason, tho' his joy was more temperate and chastised. As every Mason, said he, must be a useful member of society, what is your profession? I told him, a Physician, at which he seemed much pleased.

- Now, my Lord, your friend bids you farewell, as his future letters will contain nothing
more

more than the substance of what passed in conversation with the two most extraordinary men in the known world. At our first assembling as a lodge, Cnephen was requested to give a lecture on the origin, nature, and progress of Masonry, with the most important anecdotes relative to the society. With this he readily complied, and nearly to the best of my recollection in the following manner.



C H A P. XI.

LECTURE ON MASONRY:

Shewing how they were persecuted by CAMBYSES, the Persian Monarch, when he conquered Egypt.

THE Society of Masons was first formed in Egypt, the mother and nurse of arts and sciences, where they all originated.

This seems no more than natural, for the probability is very great that Egypt was the first land which emerged from the ocean, and is consequently the oldest country in the world. Moses, who was by no means friendly to the Egyptians, yet ingenuously
X acknowledges

acknowledges that they were the wisest people on the earth.

From the earliest ages, the ascent to which it is impossible to reach, as men discovered any art, or improved any science; (in a state of society) they felt the necessity of communicating them for their own sakes, that they might be supported and assisted. To promote their lucrative views it was also necessary that such communications should be confined to as few in number as possible.

It was unavoidably requisite, that every member of the society should be laid under the most solemn obligation, to preserve the various deposits intrusted to him, from all those who were not entitled to similar emoluments.

As architecture was of the highest consequence to mankind, with respect to utility, convenience and magnificence, the Masons
were

were the only persons to be applied to on this account. No other persons were capable of planning or erecting edifices adapted to usefulness or splendor.

It is remarkable that these philosophers in every age and every nation, distinguished themselves by the appellation which in all ages signifies a *Mason*. It is true that every fellow-craft, before he obtained the dignity of a Master-Mason, must have made great proficiency in grammar, logic, rhetoric, arithmetic, geometry, music, and astronomy.

The Masons had long confined all the sciences within the limits of their own fraternity, till they admitted amongst them the travelling Greek philosophers, who visited Egypt in search of knowledge. They indeed were not very scrupulous in pursuing the means of obtaining science by any sacrifice; nor less nice or conscientious in divulging

ing those secrets which were under the strongest obligation imparted to them.

Euclid first made public all he had learned of geometry: The higher part of the mathematics he had not acquired. The application of this science to the measurement of land, building, and various other arts, was so obvious, that many ingenious Greeks availed themselves of it, to the no small detriment of the Masons.

This, as it was the first, was the severest blow our society ever felt.

Some of them to this day assert, and seriously too, that the extraordinary death of this apostate, was a judgment on him for the breach of his obligation: an eagle, mistaking his bald head for a stone, having dropped a tortoise on it to crush the shell.

Pythagoras resided more years in Egypt than any other Grecian philosopher. On his return

return he enjoined a three years inviolable silence on all his pupils. He revealed to his countrymen several of the secrets of Masons, viz. The seven different tints of the colorific principle; the seven tones in music, and the true system of astronomy, which placed the sun in the centre; the eight revolving planets with their attendants; the advent of comets from one system to another, of which each star is a central sun.

Not being furnished with instruments capable of discovering the two most distant planets beyond the orbit of Saturn, his astronomy was turned into ridicule, by a people whose natural frivolity gave them a disgust to strong thinking, and whose vanity precluded close and severe examination of imported erudition. His school fell into disrepute, and he himself into neglect, tho' one of

of the best informed, and perhaps the wisest of all their philosophers.

Aristotle studied grammar, logic, rhetoric, natural philosophy, metaphysics, and some other sciences among the Egyptian Masons. He conveyed a fund of knowledge to mankind which he had no right to communicate. Much indeed of what he learned he has misplaced and disfigured in his writings. He has misrepresented some of their finest sentiments, not so much for want of judgment, as taste; partly perhaps to amuse his readers, and partly from vanity.

Of all the Grecian philosophers who visited Egypt, and had the honour of being admitted among the Masons, (which, by the way they carefully concealed) the most distinguished was Plato. The sciences of theology, ethics and metaphysics were his peculiar favourites.

Whether

Whether from some regard to the sacredness of his obligation, or whether it was to adapt his doctrines to the taste of a volatile people, he has so hashed and fritter'd those things which he learned, so disguised, mangled and involved them, that it would almost puzzle a Mason to separate the grain from the chaff, in the confused mass of his various treatises. A few Masonic jewels sparkle among that heap of rubbish.

The Masons did not suffer only from treacherous brethren; they felt the cruelest strokes from the iron hand of power, which ought to have been exerted for their protection and security. Cambyfes, the Persian Monarch, made a complete conquest of Egypt.

He sternly demanded an account of *their* Masonic doctrines: on refusal without his submission to the usual ceremonies, this haughty prince, with his wonted timidity, resolved

resolved on the total extermination of the
Masons.

Fierce and implacable, he destroyed all
those that were assembled, burned their
lodges, and sacrificed every individual of
them that could be met with. A consider-
able number of our brethren had sufficient
courage and conduct (what might not such
men perform!) to emigrate to an oasis, about
three hundred leagues distant from hence.

An oasis, of which there are several in
Africa, is a sort of island in the midst of
burning sands.

This is about fourscore leagues in length,
and fixty in breadth; abounding with every
necessary and convenience of life; the rivers
lose themselves in the sands, while every ve-
getable and animal is to be met with, that
can be found on the rest of the globe.

It was inhabited by a few innocent and
simple

simple people, who received them with open arms. The arts and sciences are there still cultivated to the highest perfection, *There* and there only, remains all the knowledge and learning of the ancient world,

Cambyfes sent an army of feventy thoufand men to purfue and deftroy them. They were all buried in a whirlwind of fand,

He fent a fecond more numerous, which fhared the fame fate.

It is faid that fome Mafons, difguifed, were employed as guides, who knew when and where thofe violent gufts arife, and voluntarily facrificed themfelves for the prefervation of their brethren. Cambyfes raifed a third army for the fame purpofe, determined to lead it himfelf: his death defeated the project,

These facts are all well known and attested by Asiatic historians. From that day

to this, no one has ever visited this Oasis, except Alexander the Macedonian, and a few of his followers.

He lost the greatest part of his people, and suffered incredible hardships himself before he reached it. What was an Alexander not equal to? He was highly pleased with his entertainment *there*, and they taught their royal visitor to return in safety. Tho' it is next to impossible to arrive *there*, it is seldom more than thirty or forty years that a few do not venture to visit Egypt, yet no one attempts (tho' he longs in vain) to return. Among the last who came from thence my grandfather was one of seven.

Of the scattered remains of the Masons, some emigrated to the East, and settled in China. Some wandered into Europe, particularly the northern parts, who assumed the name of Druids. These still retained

Their

their unalterable attachment to secrecy, and never committed any of their knowledge to writing. They have indeed left many astonishing instances of it behind them in the erection of their Stone calendar.* The æra of *their* fabrication may be easily ascertained by calculating the precision of the equinoxes; their skill in perspective is displayed in them.

These are as false as foolishly termed by Europeans, druidical temples. You well know, my brethren, that nothing was more repugnant to their religious principles than to worship the deity in any cheiropoietic structure.

The present European lodges of Masons, I am informed by our brother Phtharras, are dwindled into mere convivial assemblies. So far from eagerly pursuing science, and

* Stone-henge, Staunton Drew, &c.

by their united abilities, pushing their researches to perfection: they indolently content themselves with the possession of the shell, without the least regard to the kernel.

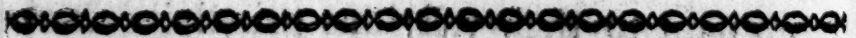
Sic transit gloria mundi,

I am,

My Lord,

Your's sincerely,

C. V.



C H A P. XII.

THE LIFE OF PHTHARRAS.

My Lord,

THIS great and good man, is the only son of an eminent Jew merchant, who resided at Cairo, and traded to most parts

parts of the habitable globe. He acquired an immense fortune, which for obvious reasons, he suffered no one to be privy to but his son. Feeling and lamenting the deficiency of his own education, he determined to give his son as liberal a one as he was capable of obtaining. He was strongly attached to learned men, and received the highest pleasure from liberal disquisitions and scientific researches. He felt the most exquisite pain from his irreparable want of previous knowledge.

Of the necessity of this he was truly sensible, and that he was frequently led into erroneous conclusions for want of that education which was irremediable. He therefore placed his son under the tuition of a learned Jewish Rabbi, who taught him the dead, and some living languages as paths to the temple of science. He took infinite pains
himself

himself to imbrue his young mind with the deepest tincture of the dignity, importance, and divine origin of the Jewish religion.

Thus prepared and equipped, young Phtharras (for that is my friend's name) at the age of fourteen, was sent to Padua with the Rabbi, for his mentor and governor. He was charged to conceal his religion and name. Here he studied four years, keeping in practice all the severities of his religion in private, with his coadjutor,

From thence he proceeded to Leyden, where he remained for two years. Young as he was, his thirst after knowledge was insatiable. He then repaired to Paris, where he spent another year. From thence he went to Oxford, was matriculated at Lincoln college, but passed the chief of his time in the Bodleian library.

He is, in the strictest sense of the word, a
helluo

helluo librorum. Before the year was expired after his settlement here, his Jewish tutor died. Soon after this, he went to London, where he continued for three years. He was then called back by his father, who felt his own declension, and died about eighteen months after his return. Soon after his decease, he (partly from the necessity of business, to finish the mercantile transactions of his father, tho' principally for the investigation of knowledge, and to mark the manners of men) travelled through the East, Turkey in Asia, Hindostan and China. He also visited Sumatra, Japan, and several islands in the Southern Seas. In this improving tour he spent fifteen years.

Then returning to his native city, he built this villa, with a view of dedicating the remainder of his life to contemplation and friendship. Here he has now resided for
twenty-

twenty-three years, never so well pleased as when in converse with a very old Egyptian philosopher, who lives in a beautiful villa about half an English mile distant from his own.

His habitation is situated upon as fine a spot as any upon the surface of the globe. Without the appearance of pomp, which would be dangerous, or even of plenty; he is furnished within his own domain, with all the necessaries and all the conveniences of life; I might add, with all it's desirables and elegancies. He has a royal library, with every philosophical, mechanical, and mathematical instrument; such an apparatus as an European can form no idea of, of which more hereafter.

The natural abilities of this man are wonderful indeed. His genius piercing and exalted, not inferior to a Newton's. His taste
is truly

is truly exquisite, particularly for classical learning, of which he is extremely fond. His critical acumen is nice and penetrating. He is alive to the slightest fault or blemish of an author.

He sees immediately and is struck with the fine sense of those writers, which is indiscernable to the generality of learned men. Horace is his greatest favourite. There are very few English writers to whom he is a stranger.

For brilliancy of imagination, conciseness of expression, harmony of numbers, and correctness, he says, no one is comparable to Pope. He has more humanity, more milkiness of human nature, and finer feelings of the heart, than any man I ever met with.

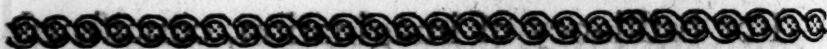
An instance of disinterested benevolence will agitate his whole frame with inexpressi-

ble sensations. He feels a peculiar tenderness for the whole animal creation, and cannot suppress his uneasiness at the sight of a mouse under the talons of a Grimalkin.—

I am called away in a little hurry, and can therefore only add, that excepting the absence of pigmeat, there is no man feels fewer wants than your Lordship's

Sincere friend,

E. V.



C H A P. XIII.

Lecture on the Architect of the Universe.

My Lord,

FOR the future I shall not discriminate
that which passed, or shall pass between
 us, *in* or *out* of a lodge, only transmitting
 to

to your Lordship, an account of what has occurred in our various conversations.

The last time we met, Phtharras was requested to deliver his sentiments on the grand Architect of the universe; on which he addressed us, to the best of my remembrance, in the subsequent terms.

My brother Gnephen, who is so greatly my superior in mathematical erudition, has justly observed that by reasoning from axioms which we are already certain of, by gradual and irrefragable process, we attain the knowledge of undeniable truths, which we neither did know, nor by any other means could possibly acquire the knowledge of.

This irrefragible concatenation of arguments is the glory of a philosopher, and will continue permanent and unalterable until the destruction (if it ever happen) of the material system.

It seems to be one of the most unaccountable things in nature, that the reptile man, so totally unqualified for such investigations, should feel a strong impulse to acquire some knowledge of his Creator. This impulse is particularly vigorous in those who are accustomed to the habit of strong thinking, yet to such persons the vanity of all these futile and impotent attempts are most apparent. What philosophy from the lowest, meanest beginnings has been able to achieve, I will now endeavour to display: to shew how far she has been able to mount with her usual certainty and precision.

The name of God I can never articulate without tremulous extasy. Indeed brother Hakim, nothing ever shocked me so much as the unwarrantable and wanton freedoms your countrymen take with that awful name. Here he paused for some time. (In the mean while

while I beg leave to inform your Lordship, that Hakim signifies a physician or doctor, and also *the wise man.*) [Now take your hasty pinch.] He proceeded with an indescribable splendor of countenance. We see in the rolling worlds around us such exertions of *power* as carry immediate conviction that such power is illimitable.

We behold in the vegetable creation and their designed succession, displays of boundless *wisdom.* In the provision for all the various tribes of animals and their perpetual increase, *intelligence* and *goodness* are sufficiently prominent. It must be confessed, that perfect goodness is not so conspicuous as perfect power and perfect wisdom. The greatest part of animals are under the indispensable necessity of murdering and devouring one another. This seems inconsistent

ent with perfect goodness. I shall endeavour to account for this in a more proper place.

Led by these easy and indubitable principles, demonstrable to every thinking man, the philosopher draws the following just and inexpugnable conclusions, which those who are not willing to endure the pain of severe thinking may safely receive on trust. viz.— That an immaterial being exists, independent, without beginning or end. That there is no other immaterial being. That he is self-existent, entirely incomprehensible, and that it is absolutely impossible that we, who are formed of matter, can entertain the slightest idea, or the smallest conception of him. Our utmost knowledge of him is abstracted ignorance, it consists wholly in negatives. When we say he is possessed of perfect power, wisdom and goodness; this amounts to no more than that he is not imperfect, not feeble;

feeble, not fluctuating, not malevolent. Had it been necessary that man should have known any thing of his Creator, he would have been endowed with other faculties than those he possesses. Perhaps it may not be practicable to convey any knowledge of himself to a created being in the highest state of exaltation. So immense the chasm between entity and evanescence? How truly ridiculous are all the efforts which have been made by the best and wisest men of all nations to conceive of a deity? In what manner have they expressed those thoughts? By thinking him altogether such a one as themselves.

Man justly appreciates the invaluable sense of seeing: God therefore must have an all-seeing eye, that enabled man to subjugate all the rest of the animal creation: to God therefore is ascribed a strong hand and outstretched arm to deal vengeance on his foes: that

that is, all those who are so unfortunate as to think differently from the describer. Man has an ear to listen to the requests of his brethren; God must have an ear open to the bold effusions of folly and presumption: nay, more, we are told, that he not only hears the petitions, but lays his immutability aside that he may answer the prayers of a sickly or over-heated imagination.

The tongue of man is his glory; God *must* speak in thunder to scare the human race. Man has feet to convey him from place to place; the footsteps of the deity are in deep waters. Such puerile descriptions are too insignificant to claim the observation of a philosopher, if they did not carry sufficient conviction of the total ignorance and incapacity of man to think of God. Were our fellow animals to deliver their sentiments of him, being drawn from similar sources, they
would

would be equally opposite. The sheep would pourtray him as meek and patient. The lion as boisterous, noisy and ferocious. The bee as busy, active and industrious. The crow as vigilant; and the ant as parsimonious. Would not any one of *their* pictures be a likeness as striking and their observations equally applicable and just with those of the human race. The expression of your countryman, brother Hakim, who was a most excellent philosopher, (Newton) that space is the sensorium of the Deity, tho' most sublime, is yet equally as absurd as any one mentioned.

Mankind have been just as happy [and as wise] in bestowing their own good qualities on the supreme as attributes. There is an expression commonly used by writers on the attributes (as they are whimsically called) which always shakes me with horror, viz.

A a

the

the nature of God: it is the rankest blasphemy. The God of nature is indeed proper, as he is the author of nature and all her powers. We may examine the nature of a dog or a monkey: to dare apply that word to the self-existent being is unpardonable folly, arrogance and impiety. The ignorance and insolence of men is no less conspicuous in their ascription of attributes to the great unknown.

Nothing is more amiable among men than virtue, nothing more estimable than morality. These are relative to human conduct. A virtuous deity is the greatest monster of the entia rationis, for virtue implies self denial. That God conducts himself towards men as a Moral Governor has been boldly affirmed, and as readily swallowed by the wide throat of credulity. This is certainly as great a truth as transubstantiation. We need but
open

open our eyes to be convinced of the contrary. Are the most moral part of mankind the most happy? so far from it, the finest moral qualities subject the possessor to the cruellest sufferings. Are the immoral immediately and without impunity punished? it is a perversion of all reasoning to conclude that if the Deity acts not according to these laws here, that he will change his conduct and act by different laws hereafter. If an immutable being, with whom there can be no shadow of change, is not just, according to our ideas of justice, in this world, he will never be just in another. Rather let us say with the enlightened Arabian, Job, if we do good, what is it to him; and if we do evil, he is not affected by it.

The God of every man is different from his neighbour's: according to his temper and disposition, in prejudice of education,

acquired in his youth, it is a God of his own formation. My nation represents him as a stern inexorable tyrant, a lord of hosts; who took pleasure in the sight of embattled armies, who taught their fingers to fight, and led them on in all the pomp of war to destroy and massacre each other. When they sacked a city, blessed is he, [says the holy prophet in the name of the lord] who taketh their little ones and dasheth out their brains against the stones. Equally just was the picture of the lascivious Jupiter, or the jolly Bacchus.

Such also is the Christian God, who receives no satisfaction but from the mortifications, voluntary sufferings and miseries of his creatures.

They can only please him by displeasing themselves, by eating that which they do not like; or by total abstinence, which is best
of

of all. Highly meritorious it is to abstain from all commerce with the other sex, lest they should wickedly indulge any sensual gratification.

There is no end of reciting or marking the follies and vanity of the human race. Yet man, tho' born like the wild ass's colt, would know as God.

There is no truth we can attain a more certain knowledge of than the existence of an immaterial, perfect, and immutable being.

It is also as certain that all the powers of man are inadequate to the conception of the least, the slightest shadow of any knowledge respecting him.

We can only muse in silent extasy. All the religion of masons consists, as ye well know, in one word——Gratitude to the great unknown. Yet even we must own,
while

while we are sensible of the futility of prayer,
that He is exalted far beyond all blessing and
praise.

I am,

My Lord,

Your's Sincerely,

C. V.



C H A P. XIV.

My Lord,

YOUR Lordship's paquet gave me the
highest satisfaction. In strong think-
ing and elegance of expression, I cheerfully
acknowledge your Lordship's superiority.
In quickness of discernment and exquisiteness
of taste, I shall not readily yield the palm.

I often

I often heave a sigh for your Lordship's preference : As that is not possible, I must intreat, I really have the utmost need of, your Lordship's assistance. Cnephen and Phtharras had each of them some notion of divine mission of particular persons, previous to their mutual conferences and disputations, Cnephen surrendered Osiris in exchange for Moses. David and Solomon were (I think unjustly) given up for Isis and Orus. Cnephen supported the cause of the elder ; Hermes with a seeming inextinguishable ardor, contending for the impossibility of such wisdom being acquired without preternatural communication. Phtharras, after battling it for many days, obliged him to decamp, not without the accompaniment of his own four greater and twelve minor prophets. And you.—No, my Lord, I am still unshaken in my christian faith. I told them jocularly, they

they reminded me of the Roman triumvirate, who were at an entire stand while each attempted to preserve his friend : but on giving up all their respective friends and relations, furnished out a very decent proscription and carnage.

Tho' they both reject the notion of inspiration, I have extorted a frank confession from them, that for amiableness and respectability of character, no one ever equalled the founder of the christian religion. Such is their candor, that with reason on my side, I am not without hopes of bringing them to embrace the christian faith. To this end, with equal ardor and sincerity, I beg your Lordship's assistance. There is no one on earth more able to support me in defence of christianity against two of the most acute reasoners in the world. They see instantaneously the slightest flaw in a link of the reasoning

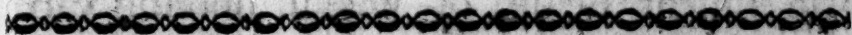
reasoning chain. I confess they have raised some doubts. A mind in a doubtful state, is on an inclined plane contiguous to infidelity. More of this hereafter.

I am,

My Lord,

Your's sincerely,

C. V.



C H A P. XV.

A Lecture on the Creation of the Earth, and Animals.

My Lord,

I SHALL now present your Lordship with a delicious moceau of the masonic philosophy of nature.

B b

Our

Our brethren, says Cnephen, in their frequent meetings, communicated to each other all their respective acquirements of science, when confirmed by experiments, or proved by irrefragable arguments: As they possessed all the learning of the world, they proceeded on the firmest foundations, ascending gradually from the lowest beginnings 'till they arrived at the discovery of the great Architect of the universe; an immaterial self-existent Being, of whom nothing can be known. This unbroken scale was the work of a great number of centuries, a contracted plan of which I am now going to lay before you, beginning inversely, where they terminated their enquiries. I am ready to produce my proofs, if called upon for any proposition that may seem objectionable.

The Being of all beings first created space in a manner wholly inconceivable by us.

He

He then furnished it with the first element of all material beings, pure uncontaminated air. His next production was the phlogistic element: these two combined formed light. The third element, which seems to be as universally diffused thro' space as light, is the vitriolic acid. These are the principles from which all other matter was fabricated. On these the Deity impressed a continual, incessant and endless motion. This motive power, commonly called nature, is communicated to every particle of matter, from whatever different combinations formed, and in no state can ever cease for a moment without annihilation. When pure air is condensed by the phlogistic principle, water is the result. This globe therefore which we now inhabit, was originally nothing more than a mass of water. To follow the Deity in his creative process.

When this and the other globes of water were produced, a sufficiency of the phlogistic principle, (the matter both of light and heat) was confined to the central sun, to wheel round his axis: the watery globes rolled round their's, impelled by centripetal motion, and prevented erring from their elliptical course by the projectile force of that all powerful Being, which impressed motion on every constituent atom. To confine ourselves to the examination of that planet in which we are most interested; the next procedure of creative power, was to fill this world of waters with animal inhabitants, to provide destruction and succession in the profusest manner.

From the furious motion and prodigious power of stormy winds, the perpetual agitation and jostling of the waters and the centrifugal efforts of the globe, the bones, shells
and

and other excrementitious parts of fish were thrown to the surface: From these originated all the infinitely various combinations of substances which now appear on the earth.

The calcareous matter was first held in solution by the ærial acid; this being more ponderous than air, descended from it, and mingling with water, suspended it's earth. If it met with any other matter to which it had a stronger affiance, it deserted the salited mass. Hence rocks arose, earth, marbles, stones, &c. From the mingled zoophytes madrepores, fish and putrefied vegetables in the sea, with the moving elements, arose all the combined substances in nature. That vegetable substances abound at the bottom of the sea, in shallow water where earth was already formed, is evident from those fish which are always found feeding at the bottom, on visible grasses, where there is

no great depth of water, as turtles in the warm and whales in the cold climates.

As there is so much solid substance that arises not quite to the surface, so there must be much thrown up entirely beyond it. The phlogistic principle roused by the energetic impulse of incessant motion, will burst in flames and produce vulcanos. Hence arose islands, mountains and masses of all descriptions. Earth now appears with the effects of all the various combinations formed by nature's motive power. It is from hence easy to account for the manner in which all minerals and metallic substances were formed: Even the diamond from it's watery drop; tho' needless to you who are so well acquainted with chemistry.

The first land that appeared, we have all the reason in the world to think was Egypt, and the consequent continent of Africa. We
know

know from indisputable documents, that Egypt was immensely populous for some thousands of years before Asia emerged from the ocean. 'Tis supposed that earth being porous, is mixed with air. I beg the favour of brother Phtharras, as it pertains to his department, to convey to us an account of the commencement of Asia.

To this the candid Jew, with inexpressible benignity in his awful countenance, replied, our brother Cnephen's veracity is unimpeachable. He asserts nothing at random. He is too cautious to utter a single sentence, without demonstrative proofs at hand; if called upon; These, brother Hakim, you may receive from him at pleasure. There is nothing excites my admiration more than the closeness of his reasoning, owing to his attachment to the mathematics. His bold declarations, which seem at first blush, unfounded,

founded, we are surpris'd to find him capable of so easily and invincibly maintaining. For my own part, conscious of my inferiority in profound ratiocination, I shall deliver my sentiments with the utmost wariness, and if in any thing erroneous, expect that he will immediately interrupt and set me right. Truth we would not lose sight of for a moment: it is an object dearest to a Mason's heart.

About the time that the isthmus of Suez was thrown up, Asia, as it is now called, gradually emerged from the sea. But before I proceed, I must beg leave to remark, as our brother Cnephen continued not his recital to that epocha, that tho' the busy hand of nature can form every material substance we behold, by uninterrupted motion, yet it is far beyond her power to frame a
single

single organized body, whether vegetable or animal.

The first cause only could create a *mould* of any plant or tree, with a reservoir to contain those particles necessary for its own support, and determine them to that place where the miniature seed is formed, whereby its succession might be copiously and endlessly maintained.

When dry land appeared, as my prophet Moses truly observed, the interference of the Deity was indispensibly necessary.

His history of the creation is certainly just, which he acquired of the Egyptian Masons, not from a divine afflatus.

God then clothed the surface of the earth with whatever vegetables he thought fit to make. The moulds being completed were soon filled by the motive power, the redundant atoms cast off from every part to form

a seed from which the said power, by enlongating it's fibres, increasng it's bulk and developing it's form, could re-produce an invariable succeffion of similar plants.

It is true, every leaf is dissimilar, every part is variegated, yet the whole is exactly alike. Nature is a blind tho' admirable artist. She must adjust whatever particles first obtrude themselves, however untractable or unfit. She performs her business with unremitted vigor and incessant sedulity. To prepare a mould, exceeds her utmost power: When prepared, she can fill and perpetuate it. Her works are not perfect; they necessarily vary, as I before observed. Not two leaves on the same tree, or in the same rose are precisely alike: Yet we can discriminate each tree, or each rose from every other similar species.

It is supposed that the vegetable system was
finished

finished many thousands of years before any animal was produced. Moses uses a definite time (as *day*, or seven days) for an indefinite one: A custom common with all the Eastern writers. His account of the formation of animals is as accurate as just. For this the Creator's power must have been manifested. He only could frame a proper mould, distinct and complete in itself, subject to the law of elective attraction, marked with indelible *impressions*, invincibly impelled to exert them, with the power of increasing respective production.

Moses is mistakenly supposed to give a sketch of the whole creation. Nothing was farther from his intention. So far from alluding to, or giving a view of all the works of God, he does not even comprise this system. He confines himself to this globe and

with respect to animals, his recital is merely local.

Soon after the appearance of the isthmus which restored the communication between Africa and Asia, the first Asiatic pair of human beings was extremely populous previous to this period may be easily demonstrated. Among thousands of stone pillars loaded with hieroglyphics, there is one about six leagues distance from hence, engraved by Seth the son of Adam, with an account of the time when he visited and when he left Egypt. This tallies with the time mentioned by Moses, when Seth must have existed.

The Egyptians, as well as all the Africans were originally black, with woolly heads. The descendants from Adam are of a different species. The vast commerce and immense flux of foreigners into Egypt, by mingling

mingling with the natives, have occasioned that alteration of colour and features in this province.

Europe next appeared, and was peopled with a race of men quite different from those in either of the other continents. Other animals were formed, properly to inhabit, and furnished with suitable *impressions*. America was the last, tho' not the smallest continent that has emerged. In all probability, whatever for the future may arise, will be islandic.

For the cultivation of the American continent, a distinct species of copper-coloured human beings were created, with animals very different from those on the three others.

As many islands arose and continue to arise (several within our memory), it is probable that they also were peopled with different species

species of the same genius. Great and marvellous are thy works, oh! immaterial unknown Being!

I am,

My Lord,

Your's sincerely,

C. V.



CHAP.



C H A P. XVI.

*Directions for keeping Horses dry and clean
without Litter, as in America.*

THIS may seem strange to an English reader, however, it is very common in America; for horses to stand and lie upon stages made of boards, without litter. Indeed at the first glance it may seem an uncouth, hard-hearted method; but a little philosophy, will shew the utility to any rational thinking man. The chief objection that can be made against it, is the hardness of the bed;—but a hard, smooth, even bed is much easier than a hard lumpy one, as
must

must be the case when on the pavement, if not well littered; besides, nature never intended that cattle should have beds, if we leave them in the fields from their births to their deaths, they would never take cold, or be so subject to disorders, while kept in their accustomed elements, it is the change of the climate, by way of keeping them in different situations that perverts nature and brings on diseases.

In some stables horses are kept littered up to their bellies, day and night; this heats their legs and causes the fluids to circulate down-wards, at other times the litter is thrown under the manger, and the creature stands from morning till night on a cold wet pavement, and being sometimes accustomed to litter, they will not lie down till it is thrown under them. It is also well known that nothing will sooner give a horse grease than

than long standing, a good lying one seldom has this disorder.

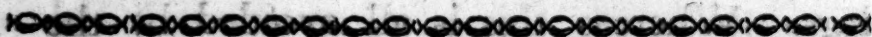
A horse always stands on a clean, even dry boarded floor, knows no change, neither does he look for any other bed; he will lie when nature requires it, he has not the cold wet pavement to lie on for ten or twelve hours together, and then litter'd to heat his legs. Whereas this is all avoided by the stage, for on it he is always kept clean and dry, and in one temperature.

At my first arrival in Philadelphia, I lived the next door to a large livery stable, so that I had an opportunity to observe all their minouvres. No litter was ever made use of, the horses stood on boarded stages, and I never saw cattle look cleaner or brighter, one was scarce ever seen with a wet dirty hip. In short, reason and experience for several years together, both in America, and since

D d

I arrived

I arrived in Europe, has so thoroughly convinced me of the utility, that were I to have straw for nothing, I would prefer a boarded stage in my own stable, but in the case of travelling, we must submit to the customs of the country.



C H A P. XVII.

Directions how to make the Stage.

THE Stage must only extend twelve inches farther back than where the horses hind-feet stands, when he is eating at the rack, by which the dung, when it drops, will in general fall off the stage; but should any

any drop by chance on the edge of the boards, it is soon swept off.

The joists on which the boards are nail'd, must be three inches thick, and four deep, and be laid on the pavement within a foot of each other, the boards must be an inch thick, and planed on the upper side, but not close jointed, leaving them rather open to let the water through as it falls, without spreading over the stage by which it is soon dry. It is best to part the stables into stalls, to prevent the horses from turning round to dirty the stages, where they ought not.

Thus a stage may be made at a trifling expence, and may be laid over an earthen floor if necessary, with a small drain to carry off the water.



C H A P. XVIII.

On raising Tobacco.

THIS is a profitable crop, easily managed, and in the climate and lands of England, may be brought to as great perfection as in North America.

It is true there is an act subsisting which prohibits sowing any great quantity in England. However, since we lost America, it is little notice taken of, before that time, it was strictly observed to be kept under in England, in order to encourage our own plantations in America.

It is amazing what an immense quantity is
destroyed

destroyed in England and Scotland, by smoking; chewing, and snuff, particularly among the lower class of people, for the quality has in general left off, or at least prevents their offspring from making use of it.

The lower order of people in Ireland and Scotland, are greatly infatuated to it, they would almost as soon want a meal's meat, as tobacco, and would much rather go bare-foot than be without it I am confident; many in those countries that go without shoes and stockings, destroy more money in tobacco than would keep them in these articles; I call it destroy, because every penny it costs is thrown away; in short, it is a foolish, dirty, unmeaning custom, which ought to be abolished by every person of sense, having no good quality attending it; for tho' it has its perfections as a medicine in some diseases, yet they are all lost to those
who

who make a common use of it, for by general practice any effect as a medicine, is entirely lost.

Any one who has even a small garden, may, at a little expence or trouble, what would serve a family, the seed being very small, an ounce will produce more plants than will stock an acre.

Sow the seed on a cucumber-bed, about the middle of march, and when it has grown into two leaves, about three inches high, prick out the plants into beds at six inches a-part from each other, and in about a month's time, they may be removed into rows, each plant two feet asunder, and the rows at three feet distance from each other, cut up the weeds with a hoe, and draw the mold to the stems of the plants at different periods, as you see necessity requires to kill the weeds.

Some

Some of the outside leaves will be ripe before the rest of the crop, which may be known by the edge of the said leaves turning yellow, those must be stripped off and hung up in a barn, or under any cover, so as to keep them from rain, tie three or four leaves together by the thick end with a string; these are call'd hands, hang them upon nails, or a-cross ropes or rails to dry.

When the plants begin to bud for feeding, go among them and nip the buds off between your thumb and finger, all, except what you intend to stand for seed, this will make them strike more into leaf, and the leaves will grow longer and broader, which is the greatest perfection in tobacco.

The crop is all ripe for gathering when the ribs of leaves nearest the seed (which keep the longest green) will bend or double close together without breaking, then you may
fall

fall to work, strip the leaves from the stalks and tie them in hands as above observed, three or four together, and hang them to dry, but take care they hang loose and open. They must also be looked amongst and turned often, or they will mould, rot, and spoil, which is often the case in great quantities, if pinched for room where it is scarce.

In America they have tobacco houses that are large buildings like barns, they hang the tobacco on nails, ropes, &c. and make a fire on the middle of the floor to dry it, particularly if the weather be wet and hazy, which often happens about tobacco harvest.

When the leaves are first stripped from the stalks, in the fields, lay them in rows, and let them remain two or three days in the sun to weather, taking care to turn them every day, or the under side will mould, after which make them in hands for hanging to dry.

When

When dry lay them in beds, four or five feet high, and the breadth the leaves takes in length, this is to give them a sweat, but care must be taken not to let it turn white mould, to prevent this, the beds must be turned or made over again, beginning at the upper row, and lay them on the ground, hand by hand, and thus it must be turned as often as wanted till it becomes dry and of a brown colour, after which it must be packed very close in the hogheads for use.

There are several sorts of tobacco, some grow small or dwarfy, the plants not above three feet high; there are others that will grow to be six or seven feet high, and the largest leaves eighteen inches or two feet long. Oronoco seed is the most proper for the English climate. When the seed is properly ripe, it will as easily thrash out, as mustard seed.



C H A P. XIX.

Lecture on Philosophy, on the Motive Power.

My Lord,

OUR venerable brother Cnephen, in explaining the philosophy of nature, proceeded as follows: From the absolute and necessary one-ness of the Deity, we might be led to conjecture that he would institute one cause from which every intended effect should flow. This actually appears to be the case. The unceasing motive power impressed on each particle of matter he created, is an adequate cause of every possible combination in nature. The particles of
gold

gold in ingots continue in motion as much as in a state of liquefaction. Our senses can only judge of the surface, and often deceive us in that respect: To know the component parts or internal figures of a body, reason and experiment must join to assist us. These assure us that every atom is in perpetual and incessant motion. The rottenness of wood, the change, in time, of the hardest pebbles, the lengthening of a metallic bar by heat, the closer crowding of its particles in a colder climate, and many more observations may convince us of the fact. Because we see it not, is no objection. There is room enough for their attractive and repulsive motion in the most compacted substance, on account of the pores. Perhaps all the matter in the universe brought together without pores, might be covered with the hand of a man. The monades, or atoms reduced to their

smallest size are doubtless of various forms or shapes. The motion, however, of each seems to be cycloidal, attracting or repelling. In putrid substances this vibratory motion is exceeding furious, as though the particles, so well fitted, were now become eager to enter the mould of some vegetable or animal substance, to forward the works of nature. By nature is meant this motive power. This is the law by which all beings flow in uninterrupted and endless succession. Nature is a blind agent and must receive those particles which first offer themselves, not so proper sometimes as others would have been. Hence the diversity, and hence the deformity of the various vegetable and animal productions. No work of nature is, or can be perfect. It is true, the same motive power, which is obliged to adopt improper particles, will make every effort to eject them from the system

system: Hence tumours in trees, plants, and different animals, &c. The fibres of every seed elongated, yet confined in it's proper mould, continually increas'g the bulk, must necessarily produce a similar plant to the parent, though the parts are infinitely diversified.

What inconceivable wisdom is displayed in the construction of the vegetable kingdom? In forming such exact moulds for confining the operations of nature within the strictest limits! What marked and illimitable intelligence, in preparing, when the plant has arrived at its perfect state, a curious receptacle for the superfluities of every part, condensed and capable of re-producing a same sort in boundless and endless succession! Here he paused: We joined him in silent extasy, which alone we must own with the quakers, (if any thing is) can be
worthy

worthy of rational devotion. He thus resumed his discourse.

That water was the source from which all things originated, was a doctrine taught by Thales in the Milesian school, which he learned from us. This is the only truth the Grecian philosophers retained unadulterated. That water should first compose and then be rendered capable of being strained, through such fine tubes as form the hard rough substance which incloses the kernel of a peach is truly wonderful. The hasty manner in which nature effects it, increases our admiration.

How exactly similar is every flower, tho' the colours will vary from the cause already assigned. Every leaf is diversified, yet known at first sight to belong to it's peculiar tree or plant.

Nature, restricted with regard to the
mould,

mould, cannot err, whatever particles she pushes into it. Nature is unwearied in her operation; ever restless, her busy hand is constantly, silently and energetically forming different substances. Slow, yet certain in her works, she is perpetually combining and de-compounding. A thousand years would scarce be sufficient to throw up a mountain from the sea. Volcanos may assist her to produce islands more expeditiously.

But never could she form a flower, plant, or tree, if almighty intelligence had not prepared the mould. These indeed she can fill with such rapidity as would clothe the whole surface of the earth in a shorter space of time than is conceivable, with any individual when once formed.

Nature seems to appreciate vegetables, if we may so speak of an un-intelligent power, as her most favourite part of the creation.

She

She seems to intimate that animals were only formed to increase their consumption, and consequently their re-production ad infinitum.

These share an inferior part of her attention and care. All her knowledge is confined to destruction and succession.

I must beg leave to impose the task on my brother Phtharras to give us the history of the animal creation, a subject he is much better acquainted with than I am; particularly of that two-leg'd unfeathered animal, of whom he can relate wonders. No one, I believe, has a more perfect knowledge of men and their manners.

Phtharras bowed gracefully and replied. As this summons was unexpected, I must strive to collect my scattered thoughts and resume the thread where our brother dropped it.

That

The vegetable tribe were not made for animals but animals for them, I am as well satisfied as he can be; yet that the latter were created wholly for their sake is not so clear. Partly to diffuse animal life, though not entirely on their own account, and partly with other intentions, animals received existence.

The Deity has a regard to a *whole* in all connexions, bearings and dependencies, which it is beyond the tether of our intellects to apprehend. The sole creator by one means completes many ends. By one cause produces innumerable effects. By one act fulfills various views. One contrivance of his answers infinite purposes.

The display of wisdom in the vegetable creation is boundless and astonishing; the source of endless delight and admiration to the sons of men. Let us now turn our thoughts to the formation of animals,

The same one-ness of design is apparent here, whether in the inhabitants of water, air, or earth: all are equally subject to the same law, un-erringly guided by the same rule.

That there must have existed a first pair of men, flies, monkeys, or any other voluntary loco-motive beings is sufficiently obvious and manifest.

In the creation of each of these systems, the Almighty touch impressed on the original pair a peculiar bend on every fibre; that as the moving particles came into contact with it, they might necessarily take the same turn and effect the same influence. Thus from the restrictiveness of the mould, some atoms are directed to form a brain, others a liver, others a heart, and others, though of the same sort, to strain similar fluids through the various secretory glands. When the animal

is

is arrived at a state of maturity, the superfluous particles are thrown off from every part, to be reserved, with the same impressions, unalterable, indelible, in a seed, to be elongated and swelled 'till it produce a similar being. The materials of which they are composed are very different, as may be known from the various colours of hair externally, and the vast diversity of the internal parts: Yet still alike, nature cannot vary from the original impressions. As no two-leaves are exactly alike, neither are any two hairs. Sometimes the atoms most contiguous are so unfit, that the production of nature is necessarily monstrous.

The impressions of supreme wisdom are too strong to be obliterated; or even often perverted by the intractability of matter.

Nature always exerts her utmost energy

to render such accidents, tho' sometimes it is impracticable.

These impressions, with respect to the seemingly spontaneous conduct of animals are commonly termed, (an unmeaning word) instinct. A bird that never saw a nest, will fabricate a similar one with its parent with whatever materials are at hand. The due consideration of these impressions is of the utmost importance: want of it has admitted that horrid proposition, *deus est anima brutorum*. It cannot be expected that we should delineate the manner in which this primary touch was made. It exceeds all human thought to explain any act of the immaterial being. The effects we are at liberty to trace, diverging in innumerable streams.

Rolled and compacted in one system, the motive power of nature fills as it increases
every

every part of the individual, adjusted to the design of the intelligent contriver. However imperfect the operations of nature may be, yet the first impressions remain unalterable and are never unprepared for vigorous exertion. Be matter ever so untractable and the lamb or the child ever so uncouthly formed, it is no sooner breathes than it is ready to apply it's mouth to the mother's teat. Every animal has received an impression to direct it to it's proper food, though never seen before. These impressions were originally made on the nerves.

The unity of design is conspicuous in all the works of the deity, when traced to their source. By one cause are the most various and innumerable effects produced. An admirable proof of this is the formation of the nervous system in every animal. A nerve, it is well known, is alone capable of sensation.

From

From this single texture all the wonders of animalization are easily explicable. From the nerve, every action of every living being is to be accounted for, whether of insects, fish, birds, beasts, or man. No locomotive being can act without impulse. There can be no effect without an adequate cause. Some motive must exist for the minutest action of the minutest being possessed of vitality. This motive is one and the same in all, viz. *pleasure*. As attraction and repulsion are contrary and equal, pleasure being the only objects that attracts, pain is the only one that repels.

When an animal feels a pleasurable sensation from an action, he will seek its renewal by the most apparent means, as often as possible.

If affected with pain, he will as carefully avoid the means whereby it was occasioned: If free from pain, it can rest satisfied in a
quiescent

quiescent state of torpidity, until roused by the expectation of approximating pleasure.

This clue will lead us to the perfect exposition of the conduct of every animal, if we are disposed to such enquiries. Their actions are as necessary and unavoidable as the fall of an alarum. Spontaneity is an unphilosophical word, specious to the superficial thinker ; closely examined, is found to have no meaning.

The ass that strays beyond his limits to browse on a delicious thistle, is handsomely cudgelled for his pains : He meets a similar temptation, which he greedily swallows. The punishment is too distant and too diminutive an object to be a motive sufficiently restrictive.

The thief who steals a purse is whipped, he meets an opportunity of stealing another : the whip is too far off and may be eluded, consequently

consequently too precarious to be a sufficient motive of prevention.

But as man, you will say, is a being of too high consequence, not to claim a separate and exclusive conversation, we will reverse our thoughts about him until the next time we assemble.

I am,

My Lord,

Your's Sincerely,

C. V.



CHAP.

CHAP. XX,

A LECTURE.

My Lord,

SEVERAL days had elapsed, wherein our conversations on every interesting and important subjects had passed, not irrelevant to man, before Phtharras could be prevailed on to continue his lecture. Some humiliating concessions I was obliged to make, with the utmost repugnance, compelled by the irresistible arguments of Cnephen. Convinced, yet dissatisfied, with surly reluctance, I felt the necessity of yielding forts which were not tenable. Arguing against palpable truths is nugatory. His evident superiority filled me with vexation and confusion. The

G g

venerable

venerable sage mildly requested me to lay aside prejudices and think for myself. Shake off, says he, all those tramels imposed by authority or contrivance of those whose sentiments you thought it your duty to revere.

Diveſt yourſelf of that attachment to preconceived notions, however ſtrongly rivitted, when you find them unfounded. Man is liable to error, delights in deception, and hates to be un-deceived. We are alive to your feelings, ſympathize with you in thoſe unpleaſant fluctuations which are previous ſacrifices, the neceſſary oblations duly and juſtly tributary to TRUTH. Non perſuadebis etiamſi perſuaſeris, I often recollected.

The road being cleared, and the hearts of each party in perfect uniſon, Phtharras proceeded the diſcuſſion of a ſubject which ſo intimately concerns us, and delivered his thoughts

thoughts on man, an account of which I shall reserve for my next letter.

I am,

My Lord,

Your's Sincerely,

C. V.



C H A P. XXI.

A LECTURE.

My Lord,

THE Nerve, resumed Phtharras, is the source of all the boasted powers of man. From this may be developed and be-

come explicable, the intricacy and perplexity of the diversified passions, and all the various complicated actions of this animal machine. He is subject to the same laws with each of his fellow animals. He has received the same impressions, and is impelled by the same motive: His actions are equally the offspring of necessity. He cannot be or do any thing that he who made him did not intend he should be and do. The first cause must be the cause of all causes and effects.

The fluids of man circulate and his solids are condensed in the same manner with those of every being that has the principle of vitality. He is supported by food and drink, of which he feels the want as much as they. He is stimulated by the same irresistible impetus to increase his kind. He also receives the immediate reward of pleasure for complying with the dictates of nature.

As

As he was designed to subjugate the rest and maintain the ballance of every species, he is furnished with instruments well adapted to the purposes of government.

By the hand he is rendered capable of bringing them all into subjection. By the tongue, in communicating his ideas and forming social connexions, he is enabled to maintain that decided and invincible superiority.

He is therefore endued with much larger plexus of nerves than any other animal; a congeries of brain seven times weightier than that of the largest, or any; some apes excepted, as the said.

Have they impressions to direct the course of the motive particles to their proper arrangement and distinctive purposes? So has man. The same solid materials that compose a cabbage or a cherry-stone; decomposed, are as ready and as fit to form the foot of an
als,

as, the eye of a Lynx, or the brain of a man.

Each putrid atom will find it's proper place, pushed by the wonder-working finger of nature, into it's destined mould. Drawn into those fine filaments, the nervous system is the only basis on which we need to rest, and from thence account for all the seeming contradictions and all the strange workings of this fanciful microcosm.

Our brother Cnephen has already unfolded to you all the mysteries of nature from one cause, the incessant motion of every particle of matter, impressed by it's Creator; that this motion is something similar to that of a pendulum, attractive and repellant.

That in proportion as the parts become putrid, i. e. divided into their minima, their motion increases with greater fury and impetuosity, nor can ever stop without immediate
annihilation

annihilation. By this key we are led into the secrets, and can easily account for all the inanimate productions of nature. He has manifested the necessity of a mould for the succession of vegetables and animals. I know expect to make it appear that all the actions of man as well as other animals originate from one cause.

The Nerve is alone capable of sensation and yielding nutrition. Any branch, or even the smallest filament of a nervous fibre, can receive the impression of pleasure, and convey it instantaneously to the whole system of that animal in which it is involved. The rapidity of the conveyance is owing to the phlogistic principle, of which the Nerve is a conductor into the cellular tunic of all the muscles destined for voluntary or involuntary motion.

It is pleasure that instigates and is the *primum*

num mobile of man. Pleasure is the only motive that impels him to action, As pleasure attracts; pain, it's opposite, must repel. The same attractive and repulsive motion of matter which combines all the various substances of nature and composes their structure, operates on the Nerves, by its agitations to produce every action of every living being. Man is as mere a machine as any other automaton.

In his state of infancy, there is not the least difference manifest between him and any other animal; Yet alive to pleasure, he sucks and smiles. Not one in a million of our species emerge from that state in any respect, the accession of strength excepted. From the superior size, the immense quantity of brain, and the inconceivable minuteness of fibres which compose it, he is capable of retaining a far greater number of ideas than

than other animals. From the necessary contiguity of such fine filaments, an association of various ideas must unavoidably present themselves on the slightest shake or vibration. He has therefore the power to call them forth (generally) ad libitum. This is memory, a quality of the highest importance to studious persons.

Man has received precisely the same impressions as all other animals and no more. All his various passions as they are called, spring from the same origin. We love that which gives pleasure, hate may decrease it; hope for the former, fear the latter; envy and are angry with him who obstructs it; friendly and kind to him who adds to it; Feel grief at it's loss or dimunition, joy at it's access. We are ready to sacrifice a small for a greater pleasure. Strange as it may seem, man will inflict voluntary torments on him-

H h

self,

self; but pleasure from the result of such actions is the motive that causes them.

To persuade others that we are happy is pride, at whose shrine many humiliating concessions and painful sensations are offered.

It affords some the most soothing pleasure to be thought well of by others. If we deny ourselves in the gratification of one pleasure, it is from the expectation of a much higher one.

Not being acquainted with the manner in which the love of pleasure operates in different persons, we look on man as a jumble of inconsistencies. Comets are regular and Wharton plain.

Were we capable of knowing the private and peculiar sensations of any man, there is not a single action of his life which might not be nakedly exposed in it's tract with the greatest facility to this only motive, Pleasure.

The

The hair-shifts worn by the Christian ladies, their hunger, thirst, watchings and spontaneous flagellations, with the heroic rejection of every comfort as well as every convenience of life, inclosed in mute walls, all arise from the mere selfish motive, of expecting to drink from rivers of pleasure that flow for evermore.

Nature is imperfect in all her manufactures: it is true, that she always uses the materials she possesses in the best possible manner; chuse them she cannot, either for the human or any other race. Hence false conceptions, moles and monsters frequently make their appearance.

It is no wonder then that there should be some disarrangement of, or improper particles admitted into the finest animal threads that she is able to spin.

This is much more frequently the case

than is imagined. Madness is perhaps the most common of all diseases, though seldom noticed, if not marked by some prominent extravagance.

Every enthusiast is mad. Obstinacy is madness. This increases the difficulty of accounting for the complicated actions of mankind. It militates not the least against our principle, viz. That there is but one motive which touches and sets to work every spring, every wheel, as well as every atom of the human engine, with all its consequential implex operations.

Having said every thing that has been offered on the subject, not omitting those arguments of the author of the Night-thoughts, which he fondly thought new and unanswerable,——I made no reply.

speedy communication of their ideas and

for which they were formed—to cultivate

the earth and promote vegetable production

CHAP. XXII.

of animals on the rest; by whose too rap-

A LECTURE.

CNEPHEN then thus addressed us,—Of all the follies incident to humanity, that of prying into futurity is the most predominant and universal. Prophets, soothsayers, and fortune-tellers have been ever held in the highest estimation; sought after by kings with greediness and listened to with anxious suspense; not even by the incredulous, with avidity.

Mankind are subject to the same law with all other animals. They are furnished with powers, (like the rest) adapted to their peculiar situation. The hand, the

speedy

speedy communication of their ideas and social connexions are adequate to the design for which they were formed—to cultivate the earth and promote vegetable succession—to preclude the intrusion of any one species of animals on the rest; by whose too rapid multiplication, if not impeded, they would soon engross the earth to themselves. Placed at the head of the creation, to rule and destroy at pleasure, like other despots, he pays dear for his pre-eminence of rank. The sufferings of mankind, in number and magnitude, exceed the suffering of any other species. Man is not less subject to diseases than any of the rest. They are no less ready to destroy one another than wantonly to deal destruction to inferior animals. Man seems not to have received any particular favors, favoring of partiality. What does every history present us with, but a mournful

ful catalogue of the follies and miseries of mankind.

Nature is too imperfect in her operations not to fail frequently in her efforts to form so complicated a structure, so finely organized a machine as man. More than one third of the species perish under two years of age by natural infirmities. Are they to be raised from the tomb, to give an account of their actions, before they could discriminate between good and evil?

Not one in a million of those who arrive at maturity, either spend their time to better purpose or are much more enlightened than the drivelling infant: they eat, drink, work, sleep, increase their species, and if commanded, they murder as many of them as they can. Is a review of such actions and such a sameness an important object?

A great part of our fellow-creatures now
indeed

indeed lay out their whole lives in the momentous business of buying, selling and getting gain. This, to be sure, is a matter that too well demands the attention of deity, not to call them out of their graves to give an account of profit and loss. What importance is a man of to himself?

Some few cultivate their thinking powers. Like us, my brethren, they must confess that the time spent in study is paid to as good purpose as that in ploughing, weaving, or hunting.

Man, if he escapes the ravage of disease and the sword of his fellow men; arrives at maturity, then gradually descends to his original state of impotency, idiotcy, and infancy. Thus a constant circulation is maintained.

If nature appreciated mankind as much as they do themselves, would so many millions

lions of millions, in the prime of life, have been destined to cut each other's throats, and to inflict the utmost possible tortures on one another? the earth is soaked with human blood, the sea is paved with human skulls.

As man received his existence on no terms, it is impossible that he should be an accountable being to him that made him. Were he in a state of probation, it was at least requisite that he should have some notice of it. Can it be supposed that the deity would take an advantage of the unavoidable ignorance of his creatures, in following the works of nature here, to torment them for ever hereafter? Man cannot be or act otherwise than it was intended he should, by him who made him. To reward or punish him for any action, would be equally unjust.

From the relation of man to man in soci-

I i

ety,

ety, are these ideas very improperly transferred to his creator.

It is highly just that virtue should be rewarded and vice punished by men on earth. I cannot see any consistency, or analogy with the other works of God, in raising men from the dead ! Nature (like her author) is uniform, constant and steady in her pursuits. She exerts un-remitting power in increasing and diffusing animal life as fast as possible. She withdraws her attention and favours from those who decline into the vale of years, and become unfit for promoting her darling purpose procreation. Men and women when old, she resigns to all the horrors of impotent repinings and useless murmurs.

When the organization is destroyed, the parts are resolved into the elements of which they were composed, and the animal is, as if it had never been. The same elements continue

tinue their motion, and may form the structure of a thousand other animals of the same species for ever.

It has been thought by some superficial reasoners, that to preach torment in a future state, is a strong restraint on the criminal actions of mankind, and a powerful incentive to moral duties. But man, in an active state, on the eve of a crime, gives himself little concern about futurity. Every object appears minute in proportion to it's distance. The halter, or the rack are not sufficiently near to supersede the motive excited by his wants. Punishments in a future state, are too far off to have the feeblest influence on human conduct. We see this confirmed by the universal practice of men. The most flagitious crimes have been perpetrated by those who made the strongest professions of such belief. Witness Dr. Dodd, with many
I i 2 others

others that might be added. The most exalted characters, the most severely and perfectly virtuous are found amongst those who had no idea of a future punishment.

The fact is, that our creator has made sufficient provision for every deficiency.

As man was intended for a social being, the impression of PITY is much deeper on his heart than on that of any other animal.

His own wants are no sooner supplied, than he feels the wants of others, and pants to supply them. As men grow more enlightened, the aggregate of pleasure will increase and the aggregate of pain diminish. Co-operating with the intentions of nature; science, (tho' like her own works) slowly progressive, is still advancing with invincible energy. The time will come, when no man will designedly give pain to a fellow-creature: when every man will exert his utmost efforts

to

to increase and elevate the pleasures of all he is connected with. Then will man enjoy every moment of his existence here to all eternity.

I am,

My Lord,

Your's Sincerely,

C. V.

CHAP. XXIII.

Lecture on Religion.

My Lord,

ONCE For all, said Phtharras, to terminate our conversations on such unimportant subjects as we have lately been engaged in, I shall beg leave to deliver my sentiments

sentiments on religion in general. Religion and politics are the only subjects which are proscribed from lodges.

As you, brother Hakim, intend to take a tour into Zaaide, (upper Egypt) you will there meet with much greater wonders than you have experienced, or can possibly conceive without ocular demonstration. Your thoughts will then be occupied with such ideas of the splendor, magnificence, and seemingly supra-humane abilities of our ancient brethren, as will totally absorb those of the mean chicanery and paltry tricks of a few artful men to subjugate and fleece the ignorant and credulous under the cover of religion.

At present, let us take a view of the origin, increase and effects of religion on mankind.

If any particular mode of worship had been instituted by, or received the sanction of
of

of the deity, a rule might have been expected, and such a rule as was intelligible, invariable and universal. Every man has an equal claim to the knowledge of it; whether a native of Jerusalem, Japan, or Britain. I do not draw my arguments from any supposed knowledge of the supreme, but from the most unequivocal authority, the analogy of all his works. Among a cloud of incontestible evidences of this sort, I shall only offer one, which is sufficiently decisive.

God has left nothing of real importance to our own discretion. Not even the preservation of our own species.

On the contrary, we see that he has fixed and determined adequate causes to produce every designed effect. His goodness, as well as his power and wisdom, are manifested in the provision he has made for all the wants of his creatures. He has also descended to
the

the most minute attention, even to the trivial conveniences of the animal creation. By an admirable mechanism, he has impowered us to restrain at pleasure, the unavoidable urgency of the calls of nature for a considerable time, without injury to the organized frame. If then he has consulted our ease in the smallest matters that respect the enjoyment of our existence on earth; can it be supposed that he would leave eternal happiness or misery hereafter to our eventual conduct?

Were a matter of such importance as the right method of divine worship left to every man's contrivance, every man would miss of it; this is diametrically opposite to the conduct of deity towards us in every other instance. Our own silly wishes to foresee future events, have led us into this wretched labyrinth, till we can listen with some degree
of

of compofure, to all the rant of enthufiafm.

Take a furvey of the various methods of worship among men: they cannot be all right. They may and must be all wrong. Compare the worship of Osiris, Orasmanes, Jupiter, or any of the many thousands of the fanciful deities of the antients, with that of the more modern ones, of Jews, Mahometans, and Roman Christians. It would be hard to say which had the advantage.

They all presumed on a knowledge of the attributes of God, and paid their tribute of adoration to the various respective emanations, under the different symbols and allusions.

The Roman Christians indeed surpass all others in their contracted notions. They proscribe all other sects but their own. The catholics consign to eternal damnation, each individual of mankind who is out of the

pale of their communion. The church of England asserts that the doctrines of the Romish church, are suppositious bigotry. The Presbyterians look on the worship of the English church as idolatrous. The Independants pity the poor lost Presbyterians. The Baptists will allow no man a chance for heaven who has not been plunged over head and ears in water after the confession of his faith. The Quaker would not willingly admit the possibility of that man's salvation, who can sit with his hat off in a place of worship. The worship of that sect is indeed the most rational, being performed in silence.

You see many of our hieroglyphics represent priests, drawn with their finger on their lips, shewing that our fore-fathers countenance no other worship: then silence to the Quakers is owing the important addition of the broad-brimmed hat.

The

The Mahometans, by far more numerous than the professors of any other religion, exclude all others indiscriminately from the favour of God, and confine it to the true male believers, women having no souls.

Every where adeptus, or real enthusiast, in all religions, engrosses it to himself, and with calm composure, permits the whole race of mankind, except himself, to walk the downward road to everlasting misery.

Mr. Perkins, a famous and voluminous English divine, confesses with admirable satisfaction, and says, he has no doubt but that there are infinite numbers of children of a span long in hell, suffering eternal torments for the transgression of the first man. Are all these in the right road to heaven think you; or which of the travelling companies must I join to arrive there?

Has my kind maker given me eyes that I

might not bruise my foot against a stone, yet enveloped me in total darkness with regard to such momentous matters as religion, and the right method of divine worship. This is beyond all measure strange; if we worship one eternal Being only, we cannot be wrong.

To trace all the above streams up to their first source. In the first ages, when mankind were few in number, and unpolished, fear strongly operated upon them. Frequent accidents, from inexperience and the awful scenes of nature, for which they could not account, increased those fears. They must of consequence be subject for some ages to a constant train of alarms, which would generate a most pliable credulity. In such a state, it was no wonder that occasion was given to them who were more artful than the generality to take an advantage of their ignorance and apprehensions.

Crafty

Crafty men at first insinuated that superior beings to whom they owed their existence and all the comforts of life, were mighty angry with their conduct and determined to punish them. Such a denunciation would naturally lead the vulgar to enquire whether these sagacious persons knew why said Gods were angry with them, and by what means they might be rendered propitious. The crimes were pointed out to be a neglect of the Gods and neglect of the priests. Then was the field opened for designing men to display their abilities and undertake to mediate between the superior powers and the supposed criminal race of mortals. These men were stiled priests, and still retain the title, the self assumed prerogative and all due veneration. It was too great a temptation to acquire power and wealth, that the succession should ever cease, or their claim
be

be called in question. Well might the Poet say, *Primus in orbe deos fecit timor.*

Such was the origin of religion. It is needless to explain it's various appearances, it's path, we might easily do, and the useless labour be confirmed by history. It's inevitable influence on our eyes are no strangers to. We have heard with our ears, and our fathers have told us it's wonderful effects. All men in all ages and in all nations, (philosophers excepted) have been dupes to the artifices, and enslaved by the ideal, yet highly venerated power of the priests. The brave Romans who despised danger and scouted death, durst not engage in battle without a favourable omen from one of these holy men. The very dirt of our temple was sacred; that if one of the tribe of Levi mix'd a little of it in water, and an unchaste woman

tasted

tasted it, her belly would swell and her thigh would rot.

The effects of all religions are precisely the same.—To incarcerate the human intellect, and to increase the miseries of human life. Just was the exclamation of the poet before the appearance of Christianity, *Tantum religio potuit suadere malorum*: As the professors of that religion have made the boldest and most unqualified pretensions to it's influence in humanizing the heart and meliorating the morals of men; it cannot be amiss to examine the justness of this claim, Take a view of the state of man for the first twelve or fourteen centuries, under the Roman bishop or Grecian patriarch. What can we find but ignorance the most dark and stupid, the belief of positive assertions enforced, enquiry prohibited, consciences shackled, inextinguishable quarrels and animosities

animosities raging, destruction and carnage ravaging the earth.

Look at Christians on their croifade, to which, by the way, they owe the little knowledge they acquired from the Arabian heathens and the cultivation of which they now so ingloriously boast of. Look at the christian Spaniards in south America: at the christian English in Asia or Africa. Are you fatisfied? can you find any traces of religious excellence in their conduct. Are the Jews and even those who profess their own religion, who do not chufe to believe that which is incredible to be tortured and burned alive to difplay the goodness of their religion? As to knowledge, all attempts to fspread the effects of fcientific re-fearches were quafhed. Galileo, in his old age was obliged to recant and acknowledge the greatness of the fin of believing his eyes.

eyes. Was not a horrid death denounced and executed on a Christian Bishop for daring to assert that he believed the earth moved?

The fact is, that visible effects Christians have ascribed to a cause which had no manner of concern in their production. It was the intention of nature that science should be gradually tho' slowly progressive. Mankind must necessarily be more enlightened every century. It is owing to this increase of knowledge, that their hearts grow softer towards each other, and that they feel a greater reluctance to give pain.

We shall now consider the peculiar effects of religion, confining ourselves to Christianity; tho' it must be confessed that all other religions are adequate causes and have invariably produced the same effects. Their doctrines and practice are exactly the
L I same.

same. The first is (for they all terminate in this)—that the only way to please God is to make ourselves as miserable as possible in this world; this could never be the intent of our creator, tho' it is the fundamental doctrine of Christianity, as is evident from the declaration of its author. Whoever hates not his father, mother, and even his life for my sake, cannot be my disciple. The same notion has been strenuously maintained and with all imaginable energy inculcated by every Christian teacher. Who order fasts, watchings, self-denial, mortifications, suppression of desires the most innocent and natural, glorying in tribulations and persecutions, abstracted speculations and voluntary punishments are represented as the only means whereby the favor of God is to be acquired. So teach the priests.

When our great creator has spread our
table

table and filled our cup, has offered such variety of provisions adapted to every taste; touch not, taste not, handle not, is the squeamish language of the priests. Like wayward children, we are taught to reject the bounty of our maker and starve in the midst of plenty. How different from the silent yet un-erring and emphatic language of Nature.

Children suffer irreparable evils from constraint, by being taught a useless attention to those things which cramp their understanding, sour their tempers and render them unfit for the enjoyment of life. Their hearts are poisoned with disgust to those of their fellow creatures who think differently from them in point of religion, and to please their palates is a great crime. They must be taught to endure patiently.

Lazarus had his evil things in this world

and the rich man his good things; no other reason is given why he is comforted and the other tormented. John the divine alluding to the inimical city Rome, prays—as she has lived in delicacy and pleasure, so much torment and sorrow give her. The inference is obvious, viz.—that the favour of the deity is only to be obtained by the voluntary wretchedness of his creatures. What preposterous, yet universal credulity! I was pleased with the ebullition of natural good sense in the English boy (whose master had compelled to fast the whole day) “People” says he, must be fools indeed, to think that “God Almighty can be pleased with the “rumbling of my guts.”

Why are men confined in monasteries and women in nunneries?—to prevent the indulgence of sensual delights; as though the enjoyment of the most natural and indispensable

dispensable pleasures were offensive to the deity, who himself gave the very calls of nature. Chastity, the most unpardonable crime in nature, is regarded as a virtue among christians, who make themselves eunuchs for the kingdom of heaven's sake, which is commonly done in the Roman country.

Where will the madness of religious disputes and religious imposition terminate? Nothing can stop it but opening the ideas and progress of science, then there will be no restraint on the felicity of mankind, which will be for ever constantly spreading and abounding, pursuant to the design of nature; and I think, may safely be added, the author of nature.

I leave to our brother Cnephen, who had the honour of being a priest above forty years, to impart to you the infinite number of
well

well authenticated miracles, by which the priesthood of Osiris was established and maintained, among an enlightened and refined people for fourteen thousand years. He will develop the whole art and mystery of priesthood and give you plenary satisfaction in those matters which I have slightly sketched.

What is of far more consequence, I have the pleasure to inform you of having prevailed with him to accompany us in our voyage up the Nile as far as the first cataract. He will assist you in the study of the Hiero-gramata, and help you to a key to most of the hieroglyphics you will meet with in the ruins of the various cities; of which there were once more than sixteen thousand in that province.

Thebes, which could once pour forth from each of her hundred gates ten thousand
fighting

fighting men at an hour's warning, has nothing now remaining of her antient splendour, but those indestructible marbles which still and ever will continue the monuments, while the engraven hieroglyphics record the account of her former wealth and magnificence. In Dendera, (the old Tentyris) there is yet one temple, and the only one entire reared by the antient Egyptians.

You will view with astonishment and extasy, the indescribable black granite obelisks covered with hieroglyphics; the only marble that never decays. The old sculpture has never been paralleled. The old statuary shews what an infinite distance the Grecian artists were ever at from their masters. The paintings still fresh and perfect as much surpass every effort of the Europeans.

We

We intend, says Cnephen, to land every two or three leagues on one or the other side of the river. We shall find on every spot enough to rouse our curiosity and arrest our attention. I never expect to return, but have made such provision for our tour as will convince you that the old adage respecting the priesthood and inseparable from it has not been neglected **QUOD VENTRI BENE SIT.**

I am,

My Lord,

Your's Sincerely,

C. V.



CHAP.

C H A P. XXIV.

A LECTURE.

My Lord,

ACCORDING to your desire, I request-
ed Phtharras to give me his opinion
of idolatry. I thought with you, that some-
thing very curious must be the result from a
Jew on that subject. We have no reason to
complain of disappointment. He very rea-
dily complied, To manifest my readiness of
obliging you, with all possible expedition, I
I have transmitted to you the inclosed, tho'
we are fully prepared for our tour to the up-
per Egypt, It will be impossible for you to
hear from me till my return,

M m

It

It is an incontestable fact, that there are infinite numbers of our species who have never elevated their ideas to any beings superior to their parents must indeed be confessed. That a great number of nations still exist in the same predicament is also true. Where the necessaries of life are scanty, or not to be acquired without difficulty and danger; this is universally the case.

In the southern parts of Africa, where men are obliged to contest every inch of ground with wild beasts (and every day) for their nutriment; they have enough to do to provide for their safety and food. These are all upon a par. Among such, religion will never make her appearance. Such is the state of infinite miriads in the greatest part of this vast peninsula. A nation of European Tartars are a little more refined, and
say

say their prayers once a year—to a dead horse.

It may be fairly computed that one quarter part of our fellow creatures are still in this state. In any country where there is no property worth acquiring by artifice, priests never assemble.

In those regions where the comforts of life are attainable with facility and men live at their ease, the arts and sciences will soon be cultivated, property acquired and secured, rapine proscribed and severely punished. The more subtle and indolent would attempt to participate of that property by artifice.

To operate on the fears of men was the most obvious and efficacious method. They were told, that to avert evils and enjoy the good things of this life, it was necessary to pay divine homage to those superior beings

who bestowed them. The honest priest must have been much puzzled for some ages to identify such beings.

The sun was doubtless the first object of worship and has maintained his rank the longest. The moon could not be neglected, and the roving stars would come in for their respective shares. Rivers, corn and wine were intitled to their tutelary Gods. To air, earth and sea could not be exempted. Men, who in former times, had afforded singular service to mankind, soon found a place among the deities to be worshipped. Every god found a priest, and every priest found a god. Thus circumstanced were all the human race, for many thousand of years, with regard to worship.

When the united exertions of philosophers for many ages had ascended from the disposal of things to creation, and the discovery

covery of a first cause; this esoteric doctrine was confined to the knowledge of few. From the illimitable power and boundless displays of wisdom so apparent, a certainty was acquired of the existence of one immaterial being, without beginning or end. Conscious that no idea could be conceived of him, no endeavour was made to impart any such conception. To suggest such a notion to the public at large, they were sensible must be productive of the utmost confusion. Unintelligible to the generality, inimical to the priesthood, the latter would have mustered all their power, and called in the civil power for the destruction of such impious wretches.

Socrates made an attempt to teach the worship of one God only, for which he was held up as a standing jest, presented as a most ridiculous object upon the stage, even among a polished people, and condemned
to

to death. Many centuries after, it was the universal cry in a city (on a similar effort) great is Diana of the Ephesians; Every one worships that image which all the world knows was let down from heaven by Jupiter. Some persons in these enlightened days may perhaps safely doubt of that fact.

As it was found that sensible images would soonest impress the human heart, the priests were at no loss for invention. They furnished a competent number, adapted to various tastes, which any man might adopt according to his inclination. Grand temples were erected for their reception. Parade, shew ceremonies instituted and the important sacred character of priests energetically inculcated.

Moses had learned the esoteric doctrines of the Egyptian masons, as we are informed by himself. He was the first person who
conceived

conceived the grand idea of fixing it as the basis of a religion, cemented with civil power. Circumstances were in general favourable to the growth of his new state. He doubtless had nothing less in view than to lay a foundation for universal monarchy. The propensity of his people to idolatry seems the only cause that curtailed his plan. Religious worship having now assumed the hand feat of government, according to the temper of the dictator, laid aside her submissive aspect and awful reverence of civil power; her flaming sword was unsheathed, her true visage appeared with all it's terrific features: nor has shame been ever since able to force a blush into her cheeks, from pointing at her devastations, tortures and carnage.

Thou shalt not suffer an idolater to live (meaning any who thought contrary to himself,) was the command, previous to their entrance

entrance of the promised land. Men, women, and children, and even cattle were to be butchered.

And one twelfth part of his nation were set apart for the holy priesthood.

Mahomet pursued the same plan with more success. Submit, or die was an alternative to be speedily settled. To do him justice he granted life and toleration to the submissive idolater of Mahomet.

Christians are as much idolaters as any of the ancient Pagans, tho' such severe and furious persecutors of all idolatry but their own. From the first commencement of their religion to this day, the Romans have worshipped a supposed virgin mother, saints, the bones of saints, precious relics, images, pictures, &c. Then with what front can they upbraid the worshipper of a crocodile, a cat, a monkey's tooth, or an onion?

Let

Let us examine the tenets of those who are the most learned and enlightened, among these haughty self-sufficient thinkers. They labor indeed under great, tho' voluntary disadvantages. With contracted hearts from education, within a confined sphere of thinking, they give themselves little concern in attaining the knowledge of human nature, or acquainting themselves with what mankind have been, or now are.

We cannot be wrong in worshipping one eternal Being, tho' it is true, no man ever did, or ever can acquire the least shadow of an idea of the supreme. The plain inference is evident, that God never intended or expected that mankind should know him. All religions therefore ought to be referred to their proper origin, the brains of men. If any one came from the deity, it would bear the same stamp with all his other works

and be intelligible, incorruptable, and universal.

Let us see what a picture they draw of a being infinitely and immutably good.—Mankind, says the priests, are born in sin and conceived in iniquity. From the transgression of their first parents, they derive corruption in every power and faculty. All the imaginations of their hearts are evil, only evil, and that continually. They feel a strong propensity to do every thing that may displease their Creator. The devil goes about as a roaring lion, seeking whom he may devour. He, by every possible stratagem, tempts mankind to do those things only which they have the strongest inclination to perform. Being a personage of great sagacity, and many thousand years experience, he must have a vast advantage over an ignorant reptile.

He

He that believes not shall be damned. Without faith it is impossible to please God. Faith is the gift of God, faith is of the operation of God. He worketh in us to will and to do, of his own good pleasure.

Thus after all, Christians unite in giving their suffrage to the most cordial approbation of the inexpugnable old philosophical axiom, viz. that men can neither BE or DO otherwise than he who made them intended they should BE and DO.

I am,

My Lord,

Your's sincerely.

C. V.





C H A P. XXV.

*On India-corn or Maiz, its perfection, and
how to raise it.*

MUCH may be said in favour of this grain, to prove it's utility. In fact, it is the staff of life to the common people of America, as potatoes are to those of Ireland; but tho' potatoes are a valuable root, yet India corn has much the advantage, for the following reasons: first, it is easier managed, done with less labour and less dung; secondly, if idle or dilatory people neglect to harvest it in due time, it will take no damage by frost or snow; as sometimes it is let
stand

stand on the ground all winter; thirdly, it does not require much barn room to thrash it in; as women or children can do a great quantity in a little time, when sitting at the fire-side, by rubbing one ear against another, being the chief method of dividing the corn from the straw; fourthly, no time is lost in winnowing, as it has no chaff; fifthly, it is a much stronger food than potatoes, and may be converted into several sorts of dishes, and at different periods of time, as for instance: Early in the summer, it makes a good dish when eat green, being boiled or roasted in the ear, and eat it with pepper and vinegar. It also makes a better hasty-pudding or stir-about, than oatmeal, and is as good a thickener for broth or gruel of any sort. It is likewise a good substitute for beans, being a strong feed for horses, on which they work well; in short, it is a quick, and sweet feed

feed for any sort of cattle, hogs, or poultry. Its blades or leaves is also better for cattle than any sort of straw, particularly that which is stripped off when standing green in the field, and which is generally done in the middle of summer, while growing in it's full vigour, and tied up in small sheaves to be preserved for winter use.

Adding to all these good qualities, the same quantity of ground will produce more refined matter than that of any other corn; it has often been known, that an acre has produced an hundred Winchester bushels, but fifty or sixty is a common crop. As all these are facts well known, the next question is, whether or no the climate or lands of England is proper for the crop; to this, I answer, they certainly are, for I have raised and brought it to as great perfection in England as in America, and have also known gentlemen

gentlemen who have done the like in their gardens, therefore what can be done on a small scale, may be done on a large one, if managed in the same way. By persevering in practice, things may be brought to perfection in England, which a few centuries ago was thought impossible.

In Queen Elizabeth's time, about 268 years ago, it was imagined garden stuff, such as cabbage, carrots, turnips, onions, potatoes, &c. would not come to perfection in England, most of these articles were imported from the Netherlands in their days, but we now find that not only these, but even peaches and nectarines can be brought to perfection so far north as Scotland; then why not India corn succeed here as well as in North-America, about Boston, Old York, Newbury-port, Portsmouth, and so along from thence to Mary-land and Alexandria.

The

The climate does not differ so much as to make any material change in the growth, and the lands are made of the same sort of materials, the country being variegated with sand, gravel, clay, &c. as in England.

However it is to be observed, that the same sort of India corn which grows in general to the south of Mary-land, will scarce ever come to perfection in the north of New England; neither is it of so good a quality. I gave five shillings per bushel for India corn that was grown near Newbury-port, when I could have bought that which grew to the south of Alexandria for four shillings, therefore it is the North-country corn that I would advise to be introduced into England, because the South-country grain would not ripen, consequently would hurt the experiment, till people were acquainted with the difference of the growing quality, as
both

both sorts go promiscuously by the same names of India-corn, India-wheat, or maize, However, a true judge will immediately see a material difference between the south and north country corn; the former is a long white grain not much unlike a hound's tooth in shape and colour, only thicker at the end, whereas the north-country corn, tho' in shape nearly like the other, is much shorter, and of a bright yellow cast, but of this there are also two sorts, viz. early and late, the early will come ripe three weeks or a month sooner than the other, consequently this is what is most proper to be introduced into England.

The difference of the grain cannot be distinguished by the eye, but must be recommended by report of it being the earlier growth,

I took from the field where it grew, what

O o

I brought

I brought to England, therefore could not be deceived. At Boston, plenty of the early sort may be had, which grows from thence north-ward.

This corn does not grow near so high as maize, or that from the south-country, its chief height is only about four feet, whereas the maize will rise from seven to eight feet high, consequently this dwarfy sort may be planted nearer together than the other.

The south-country corn must have six feet between hill and hill every way, and the north-country only four feet between hill and hill in the rows, and five feet between each row.

They are called hills, tho' in fact they are not so, till raised by drawing the mould up to the roots of the corn, at three different periods, viz. first, when the plant is about six or eight inches, and again about a month after,

after, and the last time when the topfails or downey part are shot out, which is about a month.

The most proper ground for this crop is, that of a warm, sandy, gravelly nature, it must be plowed and properly tilled for the purpose, after which sow the seed, four grains in a hill, at an equal distance from each other, in a circle of six inches diameter, and cover the seed with about two inches of mould, provide rods with four and five feet marks on them, and as you go on setting the corn, lay the hills out four feet distance from each other in the rows, and five feet between the rows, the five-feet space, will give room to plow between them to kill the weeds. Till the ground and make it fit for a crop of turnips, which may be sown after the last earthing up the hills.

The space between the hills in the rows

where the plough cannot come, must be hand-hoed.

As the hills are at such a great distance from each other, it is a good method to mix a shovel-full of rotten dung or ashes in every hill, in such a case a little manure will go far, and it immediately takes place to feed the crop.

The best time to set the corn, is from the middle of March to the middle of April. The crop is fit to reap when the corn is hard in the ear, or the leaves or blades turn yellowish; it is reaped with sickles as wheat.

Those who have barn-room sufficient may thrash it on hurdles, but the most common method in America is, to take an ear in each hand and rub the corn out one against the other, this is common, and may be done by women or children.

Birds of all sorts are fond of the corn,
therefore

therefore great care must be taken that they do not destroy the crop as it comes up, this I was not aware of at first sowing, in consequence of which, I did not guard against it, therefore I lost my first crop, for they plucked up every grain as it sprung to get at the seed; this I did not find out till the middle of May, indeed I was much surpris'd that the corn did not appear, but could not account for it till I watched early in the morning, and then found the evil. I immediately planted another crop in the same hills, but to prevent the like, I prepared the seed agreeable to the following receipt.



C H A P. XXVI.

A Pickle to prevent Birds from destroying Corn.

TAKE of old urine, three quarts, one quart of bullocks galls, one quart of
train

train oil, one ounce of copperas finely bruised, mix all together, let it stand till the copperas is melted, stirring it often, steep the seed therein one hour, after which drain the liquor from it, and then take an equal quantity of foot and lime, and mix this with the grain, till it is candied over in the nature of a comfit, with as thick a coat as you can possibly get to stick. Proportion your liquor to the quantity of seed you have to sow, and what spares reserve for future use, as it improves by age.

This is also a good pickle for English wheat, to prevent the vermin from destroying it. I have known mice scratch to the grain, and leave it there without eating.



POETRY.



P O E T R Y.

C H A P. XXVII.

MARIANA AND EDWIN.

WHEN injur'd innocence attracts the eye,
 Lives there a man that can repress the sigh?
 Will social sympathy not lend a share,
 To sooth or solace or support the fair?
 Or beats the heart that cannot feel distress,
 When speechless pity silent claims redress?
 If such there be—O bear the niggard soul
 Where frigid seasons half condense the pole.
 Sweet Mariana! loveliest of the throng,
 The fairest maid that walk'd thy banks along,
 Soft flowing Lagan!—(where I us'd to leave
 My youthful limbs amid thy polish'd wave,
 And

And on thy margin early in the morn
With Gaston shook the dew-drop off the thorn,
Or through old Cromac sought the cooler shade,
Where aged oaks their verdant branches spread,
There Thomson's page first taught me to admire
The rural scene, and string the doubtful lyre,
—Tall, graceful, elegant, designed to please,
A modest dignity she join'd with ease,
A face as fair as beauty's queen displayed,
When yielding waves bestow'd the charming maid;
These graces to accompany'd sense refin'd,
Learning the brightest jewel of the mind:
Such was the youthful Mariana's charms,
That kindle love and sensual thoughts disarms.

An early band of wealthy suitors came,
Whose lands were merit and whose gold were fame;
This wished her hand, and that to gain her strove,
But 'mong their pleadings never spoke of love;
Each thought, but vainly, his estate in land
Should all obedience and respect command,

Among

Among the rest young Edwin * gently came
 And bashful blushing told his tender flame,
 Sweet Mariana listened as he spoke,
 And soon the sigh of self-conviction broke;
 Her fault'ring breath could scarce the word compose,
 While o'er her cheek the vermil symptom glows,
 Her wounded heart with palpitations strong,
 Robb'd of its eloquence the nimble tongue.
 But Edwin ignorant in ways of love,
 Thought not his words of artless truth could move,
 Simply he deem'd they some offence convey'd,
 And bowing pleads pardon from the maid.
 A candid passion can't be long conceal'd,
 And soon their mutual wishes were reveal'd,
 Reveal'd alas to be their mutual smart,
 Not the solicitude that charms the heart.
 What bounds can hold the heart when love inspires,
 What object stay or turn the fond desires
 Not all Potofia's riches laid to view
 Could swerve the lover when his passion's true;

P p

Teem

* If this was not a true story, it might be thought a plagiarism from Goldsmith's Hermit.

Teem India's treasures to his ready eye,
And heedless still he'll for his mistress sigh:
Reason itself with love has little force—
It surely rises from some noble source.

Young Edwin's fortune was but charms and sense
And Maria's father doated on his pence;
A wealthy match was all his heart desir'd,
Heedless if love or tendernefs inspir'd;
So when his daughter's wishes first he knew,
He swell'd with anger and in passion flew,
Rage fill'd his bosom and revenge his heart,
And quickly plann'd the faithful pair to part.

War then, with horror spread it's dread alarms,
Took fires and sons from wives and mother's arms,
This fell a victim, that with dread beheld,
The frightful terrors of th' embattled field;
Then Mariana's father laid it so,
That prov'd young Edwin to the King a foe,
Straight had him seiz'd and charg'd as for a spy,
Himself the judge the injur'd youth to try.

What could he hope from innocence itself,
When perjur'd prejudice for worldly self

Fill the broad seat where justice should prevail,
And hold aloft her ne'er-belying scale?—
Doom'd to the gallows, see the victim led,
While round the croud their tears unceasing shed
The sob of sympathy in ev'ry breast,
Their tender pity and their grief confess.—
He fondly begg'd but just to see his love;
But all in vain, his pleadings could not move:
Tore from the world in perfect bloom and health,
He died a sacrifice to sordid wealth.

At home made fast, by servants too secure,
Soft Mariana must her lot endure.
But guess, if narrow fancy can compose,
The pangs of anguish and the wings of woes,
That tore her heart and ev'ry sense awoke,
When first her fire of Edwin's murder spoke!
Life hing'd on hope will fall when hope's no more,
Th' spirit wand'ring seeks some happier shore;
So Maria's hopes unhing'd no more could turn,
But falling verg'd distractions hopeless bourn.
Her eye was clos'd—it open'd—shut again—
Then life restor'd her to severer pain,

Too late alas! the father loos'd his child,
When she as quickly all his hopes beguil'd,
She left his house and fought a better fare,
Than that she found beneath his feeble care,
First to the city, by distraction led,
With heedless steps the luckless mourner sped;
Here soon a noted matron mark'd the maid,
And soon as mark'd her hopeless heart betray'd;
She saw her innocence and play'd her part,
With all the cruel cunning of her art,
Deceiv'd the mournful fugitive of love,
From kinder hopes of happiness above,
Undid, seduc'd, and ruin'd ev'ry charm
That 'waits on virtue or can vice disarm.

Inur'd in all to all the horrors of her fate,
Reflection touch'd her—but alas! too late:
When sleepless conscience 'woke the busy thought,
Dire dissipation its condolment wrote;
“ Another spoiler and another came,
“ The first was welcome, and the last the same,”
'Till every tender feeling was effac'd,
And in their place sad anguish fill'd the breast;

Nor

Nor now the Bagnio's troubles did she dread,
For all her softer sentiments were fled—
Yet if some youth should ask what bro't her there?
The question drew th' involuntary tear,
And keen remembrance swell'd her troubl'd breast;
But true repentance was a transient guest.

Chance turn'd it so her brother met her here,
But she so chang'd and alter'd did appear,
He knew her not. He harra's'd thro' the wars,
So strangely alter'd and disguis'd with scars,
She ne'er suspected 'twas her brother prest,
In am'rous dalliance o'er her injur'd breast—
But passion pausing stopp'd to hear her tale,
Else had the scene been horrid to reveal.

“ Beside the Lagan, gentle flowing stream,
“ My father liv'd a man of wealthy fame,
“ Two rising children claim'd his kindest care,
“ A daughter—I, and only son his heir.
“ A sordid lover wish'd to gain my hand,
“ My father too preferr'd his strict command;
“ But oh! my heart was to another giv'n,
“ And Edwin's charms were all my hopes of Heav'n,
No

" No wealth he had, and this my father saw,

" Devis'd his murder through perverted law—

" Then nothing pleas'd depriv'd of joys so dear;

" I fled my father and was flatter'd here."—

" Oh! Heav'ns 'tis she! my dear lost sister see,

" That brother mention'd and that heir is me!

" But leave this house where sin and death does dwell,

" Retrieve thy ruins from the jaws of hell—

" O Mariana! injured and distressed!

" Come child of sorrow to my willing breast."

Restor'd again to glad relations arms,

And rais'd to virtue with its kindred charms,

She fled the world and all its tempting wiles,

Where cunning cruelty the wretch beguiles,

And by repentance and conviction true,

Where holy sisters hallowed rites pursue,

Deep in the convent injur'd Heav'n to please,

She pass'd a life of piety and ease,



C H A P. XXVIII.

HOSPITAL FOR LUNATICS.

WHat various pictures changeful man appears,
 In youth, in love, in learning and in years,
 In arts, in arms, in genius, madness last;
 What then is youth, love, genius, learning past?
 Great Swift, the pride and terror of the world,
 Sunk to this state, by madness he was hurl'd,
 His daring flights were level'd with the low,
 Down to a moving spectacle of woe;
 Then admiration ceas'd, and pity came,
 Awaken'd keener by his shining fame,—
 Yet all his piercing genius could not save
 His understanding from confusion's grave.
 God sent him genius, art supply'd him lore,
 But robb'd of reason, these could shine no more.
 Reason's the man, whate'er the fool may say,
 It clearly guides him from each beastly way:

Take

Take this, what then? he's beast, or what you will,
A human figure without human skill.

Reason's to life what life is to the man,
It humanizes nature's skillful plan;
Without it man is but the human form,
That wears his shape like bird, beast, fish, or worm.

Here see the maniac raging round his cell,
And to the walls his roving sorrows tell,
Still in his eye he sees the talking croud,
And questions freely, and converses loud;
Strongly impress'd by some distresses past,
The only thoughts that haunt him to the last—
Then he complains—scarce thinks about his fate—
Sometimes he's happy in this mournful state,
Counts o'er his lands, his houses, fortunes, friends,
In nameless thousands on his finger ends;
Then doubtful reason wakes him from his dream,
Lost are his lands, his fortunes, friends and fame,
'Where am I! 'tis not my wonted home indeed,'
He says, and then his heart begins to bleed;
Distress o'erwhelms, madness comes again,
And 'wakes anew the mental roving flame—

He

He starts--then pauses--stares--then looks around--
 Then talks--now listens for a sound,
 Lost state of nature! awful madness hail!
 Muse snatch the phrenzy and it's flight reveal.
 'Ah! see the ruins faithless love has made,
 In the 'lorn damsel wantonly betray'd,
 The sad deceiver of her youthful heart
 Completes the mournful measure of her smart;
 Still in her mind, the foremost and the last,
 She doats unceasing on their moments past.
 With hands enclaspt and low dejected eye
 Speechless she sits and vents the rising sigh;
 But seldom weeps; for grief when most severe
 Is ne'er distinguish'd by the falling tear;
 And silent hears her visitors request
 To know the loaded troubles of her breast--
 But if they chance the perjur'd dog to name,
 The faithful fool is boundless in his fame.--
 " Yes he was fair--and promis'd fairer too--
 " He's marry'd now--are you his wife?--be true?--
 " And tell me right--Oh no, he's dead they say,
 " But yet me thought I had him t'other day--

" Go fetch him quick, and say Maria sends—
 " No stop--'twould get him anger from his friends--
 " Sweeter than roses!—yes I pull'd these flow'rs
 " To deck my lover!—but he's gone ye pow'r's,
 " He'll surely come to night—ah no he'll not,
 " Poor lost Maria is by him forgot.
 " My little angel too is gone to heav'n—
 " Won't all our sins—yes yes they'll be forgiv'n."
 Thus floats her brain as fleeting fancy teems
 Her frantic pictures o'er her waking dreams.



C H A P. XXIX.

A VIEW OF THE EXCHANGE COFFEE HOUSE,

With a group of it's well known visitors.

WHAT various faces here we thronging view,
 From Nova-Zembla down to swart Peru,
 Met for the mutual benefit of each,
 To gather news or useless lore to teach;
 Here men of straw* with men of fortune meet,
 And men of neither, both familiar greet:

Some

* Men of no capital.

Some form their face to plodding wisdom's guise,
And what they want in head their looks supplies,
Who, anxious still to take th' unwary in,
Turn plain religion to a downright sin;
For all these faints of satan do or say
Is in the sober serious preaching way.

Young Bully Bragwell struts among the rest,
And Billy Button neat and finely dress'd;
Grave Adam Archly comes to read the news,
To talk of goods and labels to peruse,
Tells how the nation will be overrun,
The country ruined and the state undone;
What monst'rous importations now we make,
Our stores are cramm'd, our merchants soon must
break !

The grand assembly—nay the congress should,
Prohibit Britons—that would do us good;
You see our dollars are a draining fast,
We'll scarce have cash to buy us meat at last.—
Was I in congress !—Here they laugh outright,
And Adam leaves the Coffe-room thro' spite.
Such is the doleful picture Adam shews,
He thinks that all the world around are foes,
And tho' the fool is scarcely worth a pound,
He talks as big as if the town he own'd.

Blank puppy John with trudging walk comes next,
His motto ignorance and vice his text;
No man with greater consequence appears,
Altho' the puppy's scarcely twenty years,
If cousin Sam salutes him passing by,
The empty fool will scarcely lend an eye.

Still in a hurry Johnny Pr—g—e comes,
Within his mind computing various fums;
When news is stirring Johnny hears it all—
By G—d, dear Sir, 'twill make the linens fall.
His thoughts are fix'd on nothing but per cent,
For this he labours with a fond intent:
His looks are absent and his words are plain,
His acts are honest and without a stain,
His ways are odd, his sayings odder still,
His manners low, his sense is what you will;
He knows the earth is round, the sun is warm,
And that the planets do us little harm,
Has some shrew'd guess where old Hibernia lies,
That London sits beneath Britannia's skies,
That Scotland borders on the banks of Tweed,
(Where Thomson tun'd his tributary reed,)
That Paris is the gay Parisian's boast,
And that their ways are frivolous at most—
Some other hints like these make up his wit,
Which is for money more than morals fit.

See Ab—I Jemmy come with eager speed,
To look a chapman or the books to read,
With lifts and samples of the goods he sells,
And then their matchless qualities he tells;
Begg they may call to-morrow or to-day,
And for the cash—no matter when they pay:
Such was the ways that Jemmy used of late,
'Till needy duns compell'd him to retreat.—

With oily tongue and sober pensive pace,
To cloak a heart of knavery and disgrace,
Comes in old Cheatwell, just with parson's air,
But ev'ry one of Cheatwell should take care:
Observe this rule, whatever he bids you do,
The very opposite you must pursue.
Take his advice in nothing if you can,
For secret villainy it Cheatwell's plan.

See yonder comes the secret working knave,
The tool of infamy and error's slave;
In business fail'd, he's now a thing of state,
To gull the Censors and the people cheat;
He tells a tale of artful lies combin'd,
That both perplex and stimulate the mind;
He dreads the constitution will be broke,
And that new government would be a joke.
No pains he squares his proselytes to make,
For this all virtue's laws he'll freely break,

And

And ev'ry compact, social and divine,
For this he'll sacrifice at Plutus' shrine,
Censure this Censor, turn him from his place,
And load the knave with merited disgrace.

But yonder comes the friend of human kind,
And lib'ral thoughts employ his lib'ral mind,—
'Tis honest Dealwell, of unfullied fame,
Whose gold is nothing better than his name;
His word will buy what others specie can't,
For virtuous dealings is his sole intent.

Exhaustless lines could scarce pourtray the group,
That daily here for news together troop,
Some good, some bad: the English, Irish here
With French and Dutch familiarly appear,
The Spaniard, Portuguese and sober Swede,
Meet India merchants in the course of trade,
The Russian, Prussian, Turk, Scot and Jew,
With homebred Yankees here we mixing view;
And as they pass before the candid muse,
Each country's merits in its sons she views.

Sons of our great forefathers first behold,
In virtue foremost and in honour bold;
Manly their port and open is their face,
Their dealings plain, polite and with a grace:
Where'er the prow has bore the human form,
There daring Britons have withstood the storm,

Of

Of toiling commerce, or with gen'rous zeal
 Gave social arts to raise the common weal,
 Swept o'er the world and bore their thunder round,
 Till crouching Europe trembled at the sound,
 Great Neptune own'd their empire o'er the main
 When Hawke and Russell, rul'd the watery plain.
 Ah ! falling Britain ! whither fled of late
 Thy genius, spirit and thy sons so great !—
 See sister Rome, she once enjoy'd her day,
 Her very name is sinking to decay ;
 Empires, like men, may flourish and grow great,
 But yet their periods are prescrib'd by fate.

Hibernia's next, " a nation hardly us'd,
 At random censur'd, and by some abus'd,"
 Bold sons of freedom, honesty and fame,
 By daring deeds they dignify their name ;
 True sons of hospitality and worth,
 Nor lives humaner children on the earth—
 Give Paddy whiskey, and he's just a god,
 That makes opponents dread his sov'reign nod.

Observe that soft, light-headed troop advance,
 The airy offspring of gay tinsel France ;
 Bows, scrapes, and cringes are their fav'rite trait,
 New buckles, canes, and clothes for ever neat,
 Fine powder'd heads, long ruffles sweeping down,
 The gaze and wonder of the country clown :

But

But yet this nation is for science fam'd,
 Altho' so much for fops and fopp'ry blam'd;
 And friendly Louis bade his armies go
 To quell the venom of our British foe.
 See there the furly Spaniard as he walks,
 Vain, solemn, empty, pamper'd as he stalks;
 Dull, lazy, ignorant, and slothful bred,
 With nought but empty titles in his head,
 He boasts his long descent from blood so pure,
 White, and un sullied by the jetty Moor.

Here view the Dutchman, sober, dull, and plain,
 Laborious, striving how to gather gain;
 With double coats to guard the northern blast
 That chill the borders of the Friezeland coast.
 Thousands beside, the painting verse demand,
 But narrow bounds proscribe my wanton hand.

What various labels round the room appear,
 'Twould make a volume to recount them here:
 This tells us where the wine is cheap and good,
 That where it's both in bottles and in wood,
 Here by that scrawl we see where bills are sold,
 There we're inform'd of persons wanting gold,
 Ships to be had, and lodgings to be let,
 Genteelly furnish'd, either dry or wet;
 Poor luckless clarks, whom fortune still dispise,
 For places, posts, and wish'd employment tries,
 Declare

Declare their merits, here display their hands,
And that they'll wait on gentlemen's commands;
" Please to enquire, or leave a line below,
" Which punctual will be noticed by O."
Such is the various scenes that here we view,
Where men of business tempting wrath pursue.



C H A P. XXX.

ENGLISH FREEDOM.

Hominem Pagina nostra sapit.

MARTIAL.

HAIL! happy land where Freedom smiles secure,
Where no proud tyrant robs the thrifty poor,
No empty lordling grasps the whole domain,
Nor famish'd farmer tills the fruitful plain;
Each peasant's cottage is his castle wall,
And Boundless Liberty defends us all:
No pompous monarch wields a sceptre here;
No sacrilegious bishop do we fear,
All unrestrain'd, no pow'r but law can bind,
Britannia's sons are free as passing wind.

Time out of mind the poets us'd to stray
O'er groves and grotts to paint the rural day,

R r

Rumag'd

Ruinag'd each mead and garden to complete,
The rough appendage of some country seat;
Or rack'd invention to pourtray a grove,
That only harbour'd innocence and love,
Or wildly painted on the grassy mound,
Some simple shepherd with his flocks around—
From scenes like these, congenial to my heart,
Half pleas'd, half forced, some useless hours I part,
And through the city mark each varied scene,
Tho' wanton folly lifts her veil between.

“ Sweet London ! thou loveliest of the lawn,”
Where rising greatness opes its pleasing dawn,
Where daring commerce spreads th' advent'rous sail,
Cleaves thro' the wave and drives before the gale,
Where genius yields her kind conducting lore,
And learning spreads its inexhausted store:
Kind seat of industry, where art may see,
Its labour's foster'd to its due degree,
Where merit meets the due reward it claims,
Tho' envy dictates, and tho' malice blames:
Thou fairest daughter of Britannia's train,
The great emporium of the southern plain;
Best seat of science, friend to ev'ry art
That mends, improves, or dignifies the heart;
'Tis thee I sing; thy various scenes display,
And praise or blame, or bring dark vice to day.

CHAP.



C H A P. XXXI.

MISFORTUNES OF A FOP.

TOM TUG, a tar, with toddy half-seas over,
 Espy'd Jack Tinsel just arriv'd from Dover,
 Zounds! Dick, says he, observe the sail a-head,
 Full rigg'd by Jove, with all his canvass spread,
 Tho' damn his eyes, the bouger's not from France,
 Come, lend a hand, we'll learn him how to dance.

Tom straight accosted in the seaman's stile,
 And Jack—your humble Sir—with modern smile;
 "What ship, my heart!" The fop he look'd about;
 Tom wanted nothing but to have a rout.
 "Come, strike my lad, and shew your neat disguise,
 "What—finer than our captain! damn your eyes!"
 Jack trembling stood, and wonder'd what he meant,
 Pray'd to the Pope, and then invok'd each saint,
 But all in vain, for Tom must have his bout,
 When grog is in, all nonsense will be out.
 Strip, was the word, and Jack must here comply,
 Poor fine dress'd gentleman! observe him cry!
 While mirthful Tom and comrades laugh to see
 Half-naked Jack appear in true degree:

His fine lace ruffles to his finger-ends,
 From half bleach'd sheeting thin and raw depends;
 Nor in his waistcoat-backs of any kind;
 His green silk breeches grafted blue behind,
 With all his trappings of a piece with these,
 Behind a fright, before design'd to please.—
 But Tom thought Jack had punishment complete,
 To be the scoff and scandal of the street,
 Turn'd him a-drift, and charg'd him as a friend,
 His dress to alter, and his sense to mend;
 It costs you more, by Jove, to make you fools,
 Than 'twould to get you learning from the schools.



C H A P. XXXII.

THE FOP.

AT ev'ry corner, and in ev'ry street,
 Some gaudy, useless animal we meet,
 Resembling men in nothing but their shape,
 Their truest lineage is the friskful ape;
 These are distinguish'd by the rank and name
 Of Well-bread gentlemen, that notice claim,

But

But those who judge with reason on their side,
Conclude them Fops, and of their worth decide.

Observe the thing, its guady pinions spread,
Pride in its eye, with sense inverted head;
Vain son of folly, empty child of show,
Proud of the blank distinction of a beau.
Now nicely dress'd just from his barber loose,
The stalking semblance of a country goose;
Mark how he walks, as if he trod on eggs;
Now views his waistcoat, then surveys his legs,
His dog-skin shoes, (for calf would hurt his toes)
His knees adorn'd with party-colour'd bows.
His monstrous buckles, just the Paris mode,
Their use unknown, except his feet to load;
Or when he walks with nicely picking tread,
Perhaps they serve for ballast to his head;
His scarlet coat, that ev'ry one may see,
Mark and observe, and know the fool is he,
With buttons garnish'd, sparkling in a row,
On sleeves and breasts, and skirts to make a show,
His waistcoat too, with tinsel shining o'er,
His cravat knotted in a bow before,
His empty head with powder loaded deep,
Wings to the same, of formal cut and sweep,
With three-cock'd hat, and loop, and button bright,
And open mouth, to shew his teeth are white;

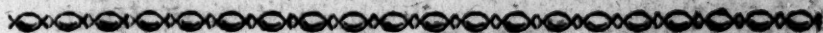
With

With spread umbrella—not to guard from rain,
 Nor shade the sun—but just complete the train,
 For sun or rain he seldom dare invade,
 One spoils his face, the other spoils his head,—
 Now to complete the figure nice and vain,
 Send quick to Paris and procure a cane,
 With head of ivory and gold inlaid,
 A pinchbeck ferril by some artist made,
 A spangled tassel to put round his wrist,
 Green kid-skin gloves to guard his lilly fist:
 This is the picture of a modern beau,
 Which men of sense despise as well as know.

No doubt, good reader, you have seen display'd,
 A soapy bubble that an atom weigh'd,
 Blown from a pipe by some inventful boy,
 To please his gazing breth'ren with the toy;
 Just so the fop, with ev'ry gew-gaw rare,
 Shines forth a bubble empty as the air.

Shew one a book, and prov't has wit enough,
 Why, Laird sir! sure you do not read such stuff?
 The whole day long I never read a page,
 I vow the present is a stupid age;
 We'll soon be Goths and Vandals without breeding,
 What! quit the ton, and follow musty reading!
 No, dam'me, no! we lads of spirit live
 In all the joys which art and fashion give.

CHAP.



C H A P. XXXIII.

THE COUNTRY CLOWN.

JUST from the plough, observe the country
clown,
His first fond visit to the splendid town,
Round all he gazes rudely with delight,
No foolish object 'scapes his wheeling sight :
The lofty spires which seem to touch the skies,
He views with wonder, and with wild surprise;
Each shop and store where children's toys are sold,
He fancies magazines of countless gold;
The stalls and signs with pleasure he surveys;
Still disconcerted by surrounding drays,
And crouds, and fops, and noise, and " here's the
news !"

And thus he judges as the whole he views.

" La! what a pow'r o' shining whokes are here!

" 'Tis surely Sunday—all in dress appear;

" A charming place for frolics this indeed,

" No corn to hoe, nor fields of wheat to weed,

" I swear

- “ I swear now, Jonathan, the town’s delightful,
“ The country nasty, stupid, dull and frightful.
“ And O what kliver girls—so fine a sight!—
“ Our country hoydens is to these a fright.
“ There’s Sall and Suck that shines the village toast,
“ Compar’d with these, they’re negars at the most.”

Poor simple soul! go tend the village team,
Keep from the city, and secure thy fame.
Beneath those cloaths the tempting female wears,
Lurk baneful, cunning, and delusive snares,
And sweeter far, the buxom country maid,
Whom pride and prejudice hath ne’er betray’d;
She healthful drinks the rosy-pinion’d gale,
Fresh from the blossom or the grassy dale;
Nor knows the arts the city-wantons use,
Who follow fashion, and the mode pursues,
Think not the toys which fondly you behold,
Because they glitter, made of solid gold;
And learn this lesson—seek content at home;
’Tis in the mind, and not the clime we roam.



F I N I S.

l,

oast,
oft."

rs,

d;

n.

o 61"